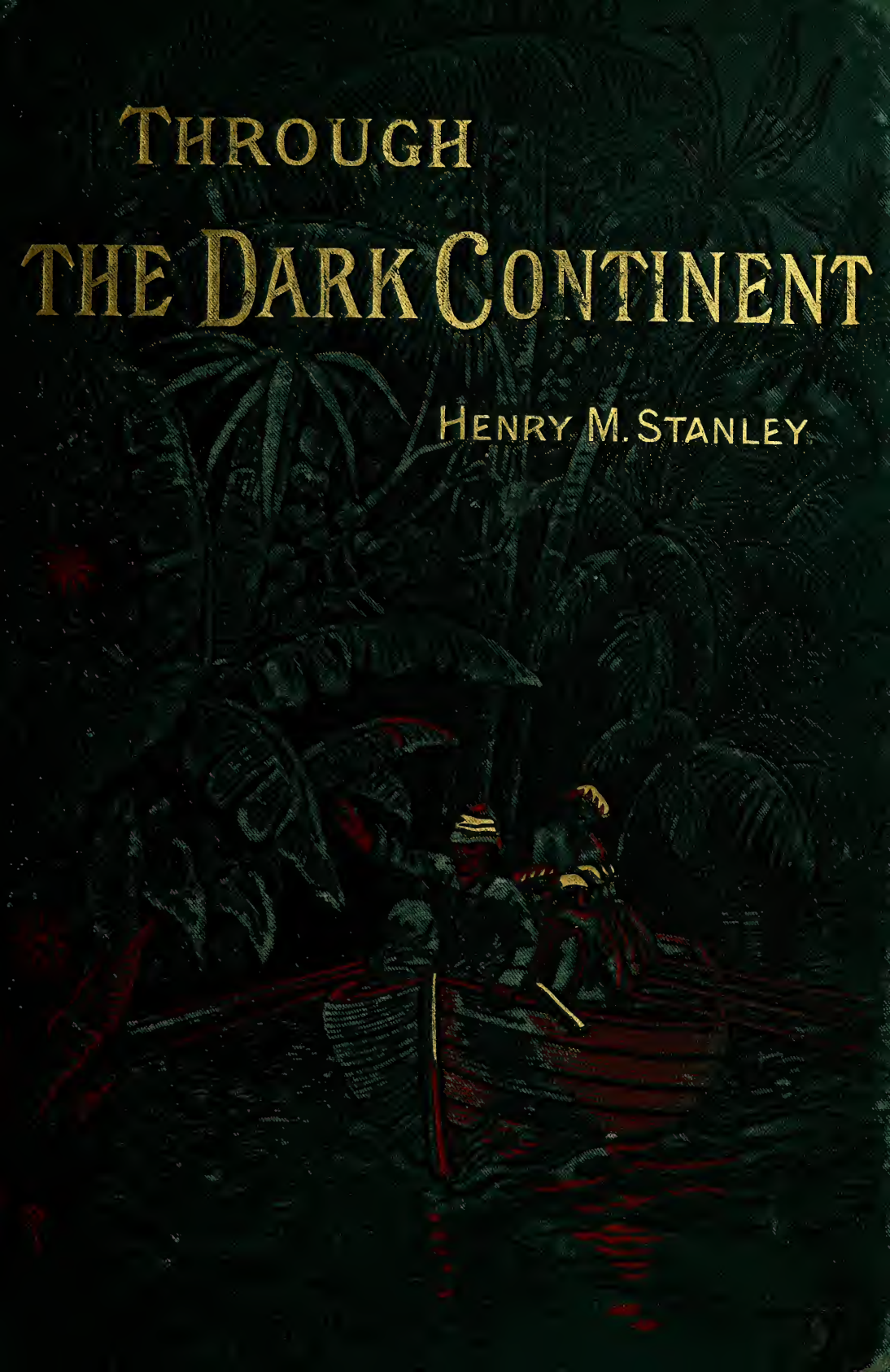
THROUGH THE DARK CONTINENT

HENRY M. STANLEY

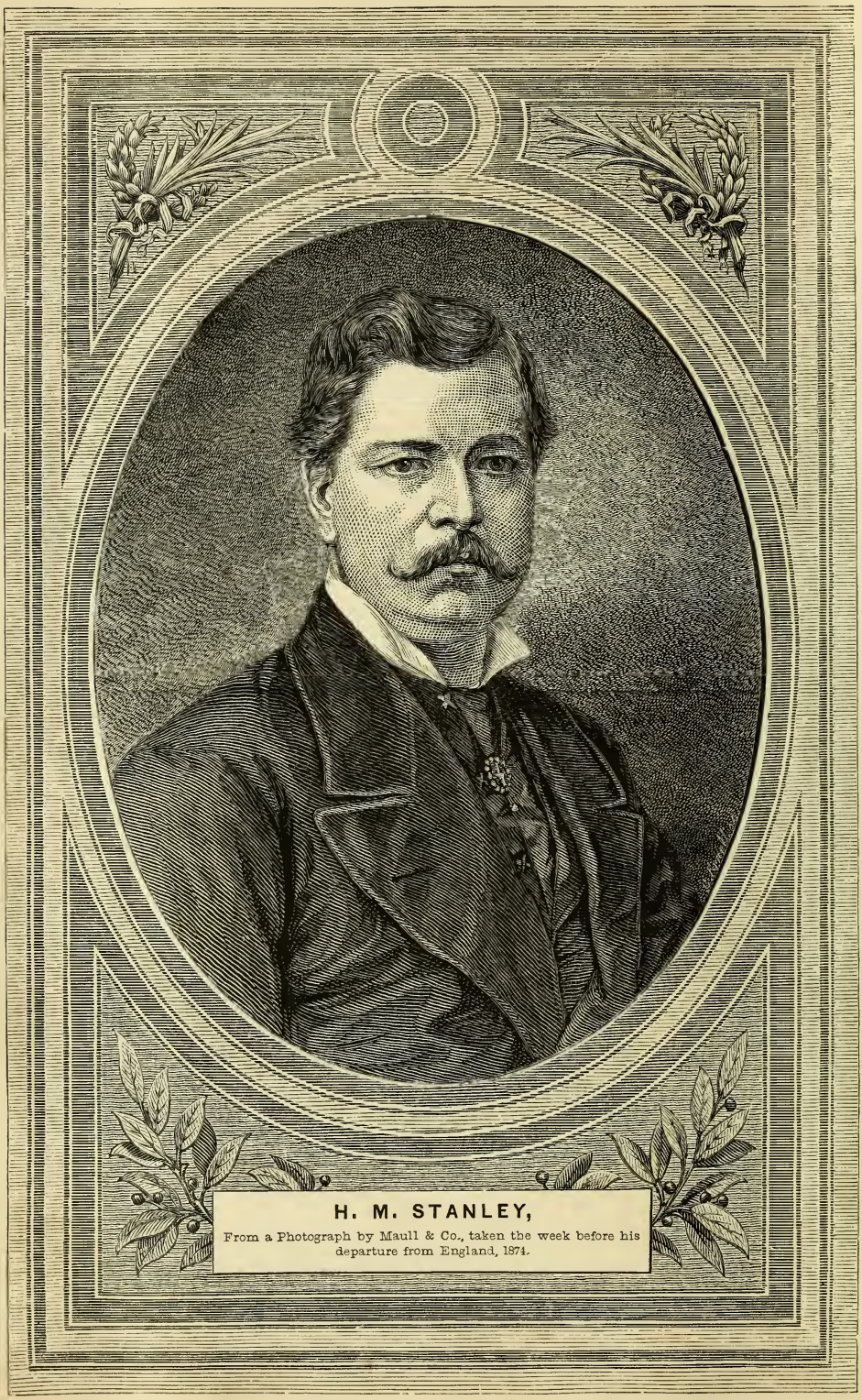


THROUGH THE DARK CONTINENT

H. M. STANLEY

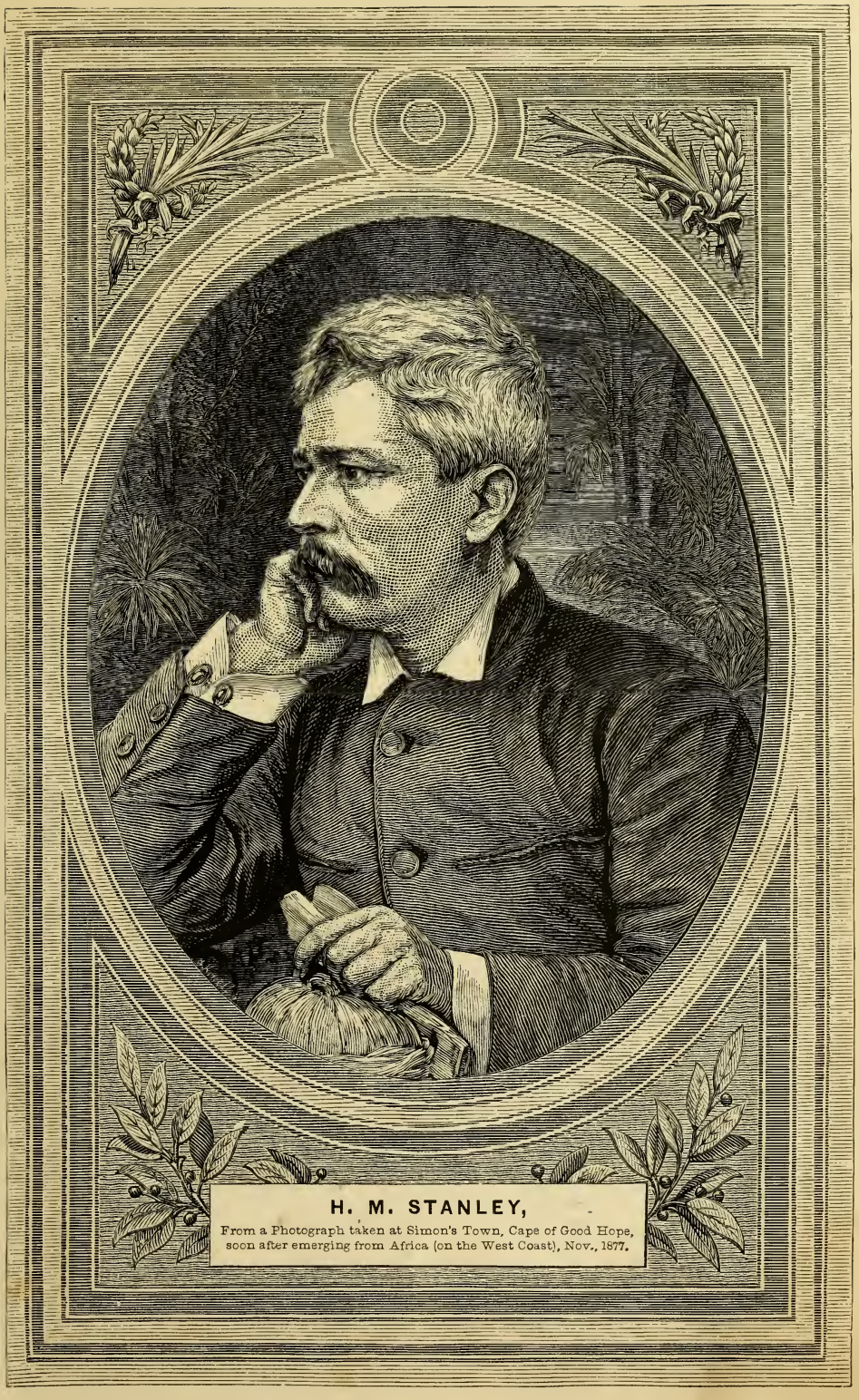
VOL. I

Royal Beach



H. M. STANLEY,

From a Photograph by Maull & Co., taken the week before his departure from England, 1874.



H. M. STANLEY,

From a Photograph taken at Simon's Town, Cape of Good Hope, soon after emerging from Africa (on the West Coast), Nov., 1877.

THROUGH THE DARK CONTINENT

OR

THE SOURCES OF THE NILE
AROUND THE GREAT LAKES OF EQUATORIAL AFRICA
AND DOWN THE LIVINGSTONE RIVER
TO THE ATLANTIC OCEAN

BY

HENRY M. STANLEY

AUTHOR OF "COOMASSIE AND MAGDALA" ETC.

WITH TEN MAPS AND ONE HUNDRED AND FIFTY WOODCUTS

IN TWO VOLUMES

VOL. I

NEW YORK
HARPER & BROTHERS, PUBLISHERS
FRANKLIN SQUARE
1878

PREFACE.

BEFORE these volumes pass irrevocably out of the Author's hands, I take this, the last, opportunity of addressing my readers. In the first place, I have to express my most humble thanks to Divine Providence for the gracious protection vouchsafed to myself and my surviving followers during our late perilous labours in Africa.

In the second place, I have to convey to many friends my thanks for their welcome services and graceful congratulations, notably to Messrs. Motta Viega and J. W. Harrison, the gentlemen of Boma who, by their timely supplies of food, electrified the Expedition into new life; to the sympathizing society of Loanda, who did their best to spoil us with flattering kindness; to the kindly community of the Cape of Good Hope, who so royally entertained the homeward bound strangers; to the directorates of the B. I. S. N. and the P. and O. Companies, and especially to Mr. W. Mackinnon of the former, and Mr. H. Bayley and Captain Thomas H. Black of the latter, for their generous assistance both on my setting out and on my returning; to the British Admiralty, and, personally, to Captain Purvis, senior officer on the West Coast Station, for placing at my disposal H.M.S. *Industry*, and to Commodore Sullivan, for continuing the great favour from the Cape to Zanzibar; to the officers and sailors of H.M.S. *Industry*, for the great patience and kindness which they showed

to the wearied Africans; and to my friends at Zanzibar, especially to Mr. A. Sparhawk, for their kindly welcome and cordial help.

In the next place, to the illustrious individuals and Societies who have intimated to me their appreciation of the services I have been enabled to render to Science, I have to convey the very respectful expression of my sense of the honours thus conferred upon me—to his Majesty King Humbert of Italy, for the portrait of himself, enriched with the splendid compliment of his personal approbation of my services,* which with the gold medal received from his royal father, King Victor Emanuel, will for ever be treasured with pride—to H.R.H. the Prince of Wales, for the distinguished honour shown me by his personal recognition of my work—to H.H. the Khedive of Egypt, for the high distinction of the Grand Commandership of the Order of the Medjidie, with the Star and Collar—to the Royal Geographical Society of London for its hearty public reception of me on my return, and for the highly valued diploma of an Honorary Corresponding Member subsequently received—to the Geographical Societies and Chambers of Commerce of Paris, Italy, and Marseilles, for the great honour of the Medals awarded to me†—to the Geographical Societies of Antwerp, Berlin, Bordeaux, Bremen, Hamburg, Lyons, Marseilles, Montpellier, and

* The portrait has been graciously subscribed—

"All' intrepido viaggiatore
"Enrico Stanley
"Umberto Re."

† I have received the honour of appointment as Officier de l'Instruction Publique, France; Gold Medallist of the Geographical Societies of London, Paris, Italy, and Marseilles; Silver Medallist of the Chamber of Commerce of Marseilles, and of the Municipality of Marseilles; Honorary Member of the Geographical Societies of Antwerp, Berlin, Bordeaux, Bremen, Hamburg, Lyons, Marseilles, Montpellier, Vienna, &c.

Vienna, and to the Society of Arts of London, for the privilege of Honorary Membership to which I have been admitted—to the very numerous distinguished gentlemen who have lent the influence of their authority in the worlds of Science, Letters, and Society to the public favour so liberally extended to me—to all these do I wish to convey my keen appreciation of the honours and favours of which I have been the recipient. And for yet another honour I have to express my thanks—one which I may be pardoned for regarding as more precious, perhaps, than even all the rest. The Government of the United States has crowned my success with its official approval, and the unanimous vote of thanks passed in both Houses of the Legislature has made me proud for life of the Expedition and its achievements.

Alas! that to share this pride and these honours there are left to me none of those gallant young Englishmen who started from this country to cross the Dark Continent, and who endeared themselves to me by their fidelity and affection: alas! that to enjoy the exceeding pleasure of rest among friends, after months of fighting for dear life among cannibals and cataracts, there are left so few of those brave Africans to whom, as the willing hands and the loyal hearts of the Expedition, so much of its success was due.

That the rule of my conduct in Africa has not been understood by all, I know to my bitter cost; but with my conscience at ease, and the simple record of my daily actions, which I now publish, to speak for me, this misunderstanding on the part of a few presents itself to me only as one more harsh experience of life. And those who read my book will know that I have indeed had "a sharp apprehension and keen intelligence" of many such experiences.

Of the merits and demerits of this book it is not

for me to speak. The Publishers' Note prefixed to the first volume explains how much I have had to omit from even the simple narrative of the journey, but it remains for me to state that this omission has been due as much to the exigencies of space and time as to the fact that in the running chronicle of our eventful progress "Reflections" and scientific inferences—all the aftergrowth of thought—would have tediously interrupted the record. With reference to the illustrations, I should mention that I carried a photographic apparatus with me across the continent, and so long as my dry plates held out I never lost an opportunity of obtaining a good view, and when my plates were used up I found the reflection of the scenes on the ground glass of my camera an invaluable aid to my unpractised pencil.

In conclusion, I have to thank Mr. Phil. Robinson, the author of 'In my Indian Garden,' for assisting me in the revision of my work. My acknowledgments are also due to Lieut. S. Schofield Sugden, R.N., for the perseverance and enthusiasm with which he recalculated all my observations, making even the irksome compilation of maps a pleasant task. In their drawing and engraving work, Mr. E. Weller and Mr. E. Stanford, and in the intelligent reproduction of my pictures, Mr. J. D. Cooper, have earned my thanks, and in no less a degree Messrs. William Clowes and Sons, for the care and despatch with which these volumes have been prepared for the public.

H. M. S.

May 27, 1878.

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"LADY ALICE" OVER THE FALLS.

THROUGH THE DARK CONTINENT.

EXPLANATION.—PART. I.

My new mission — The *Daily Telegraph* — "*Yes; Bennett*" — The *Lady Alice* — My European staff — Disappointed applicants and thoughtful friends — My departure for Africa. PART II. The sources of the Nile — Herodotus on the Nile — Burton on the Nile basin — Lake Tanganika — Lake Victoria — Speke, Grant, and Cameron — The Livingstone River — The work before me.

WHILE returning to England in April 1874 from the Ashantee War, the news reached me that Livingstone was dead—that his body was on its way to England!

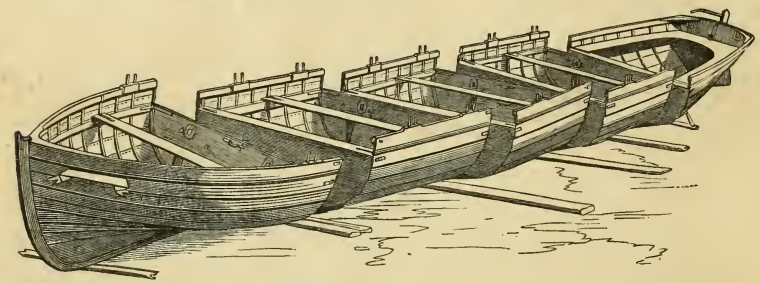
Livingstone had then fallen! He was dead! He had died by the shores of Lake Bemba, on the threshold of the dark region he had wished to explore! The work he had promised me to perform was only begun when death overtook him!

The effect which this news had upon me, after the first shock had passed away, was to fire me with a resolution to complete his work, to be, if God willed it, the next martyr to geographical science, or, if my life was to be spared, to clear up not only the secrets of the Great River throughout its course, but also all that remained still problematic and incomplete of the discoveries of Burton and Speke, and Speke and Grant.

The solemn day of the burial of the body of my great friend arrived. I was one of the pall-bearers in Westminster Abbey, and when I had seen the coffin lowered into the grave, and had heard the first handful of earth

rediscovered by the energetic American correspondent. In that memorable journey, Mr. Stanley displayed the best qualities of an African traveller; and with no inconsiderable resources at his disposal to reinforce his own complete acquaintance with the conditions of African travel, it may be hoped that very important results will accrue from this undertaking to the advantage of science, humanity, and civilisation."

Two weeks were allowed me for purchasing boats—a yawl, a gig, and a barge—for giving orders for pontoons, and purchasing equipment, guns, ammunition, rope, saddles, medical stores, and provisions; for making investments in gifts for native chiefs; for obtaining scientific instruments, stationery, &c. &c. The barge was an invention of my own.



THE "LADY ALICE" IN SECTIONS.

It was to be 40 feet long, 6 feet beam, and 30 inches deep, of Spanish cedar $\frac{3}{8}$ inch thick. When finished, it was to be separated into five sections, each of which should be 8 feet long. If the sections should be over-weight, they were to be again divided into halves for greater facility of carriage. The construction of this novel boat was undertaken by Mr. James Messenger, boat-builder, of Teddington, near London. The pontoons were made by Cording, but though the workmanship was beautiful, they were not a success, because the superior efficiency of the boat for all purposes rendered them unnecessary. However, they were not wasted.

was entrusted with the command of the succeeding expedition which the Royal Geographical Society determined to send out for the purpose of verifying the theories above stated. He was accompanied this time by an old brother officer in India, Captain James Augustus Grant.

The expedition under Speke and Grant set out from Zanzibar on the 25th September 1860. On the 23rd January 1861, it arrived at the house occupied by Burton and Speke's Expedition, in Tabora, Unyanyembé, having traversed nearly the entire distance along the same route that had been adopted formerly. In the middle of May the journey to Karagwé began. After a stay full of interest with Rumanika, king of Karagwé, they followed a route which did not permit them even a view of Lake Victoria, until they caught sight of the great lake near Meruka, on the 31st January 1862. From this point, the expedition, up to its arrival at the court of Mtesa, emperor of Uganda, must have caught several distant views of the lake, though not travelling near its shores. During a little excursion from the Emperor's capital, they also discovered a long broad inlet, which is henceforth known as Murchison Bay, on its northern coast.

On the 7th July 1862, the two travellers started in a north-easterly direction, away from the lake, and Speke states that he arrived at Urondogani on the 21st. From this point he marched up the river along the left bank, and reached the Ripon Falls at the outlet of Lake Victoria on the 20th July. He thus sums up the result and net value of the explorations of himself and companion in the years 1860–62 :—

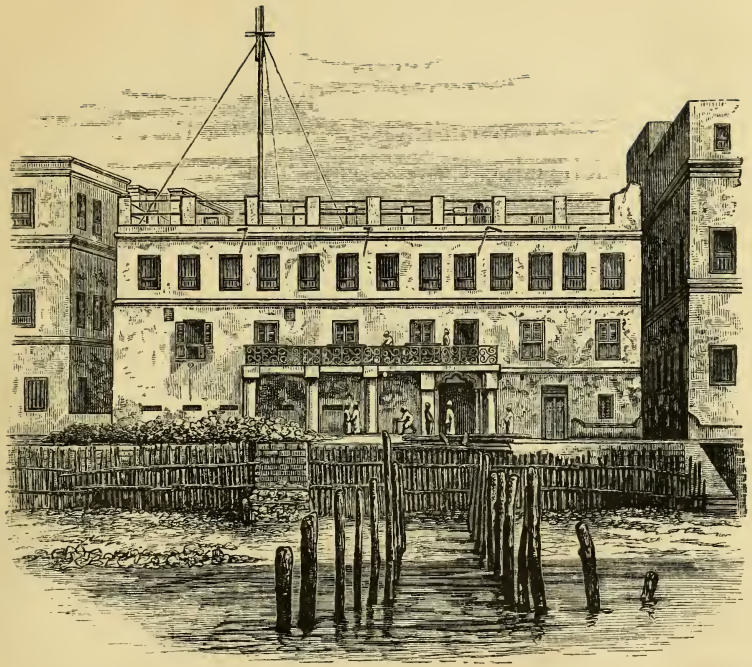
"The Expedition had now performed its functions. I saw that old Father Nile without any doubt rises in the Victoria N'yanza, and as I had foretold, that Lake is the great source of the holy river which cradled the

and the north-west, from Ubwari's north end as far as Uvira.

In February 1874, Lieutenant Verney Lovett Cameron, R.N., arrived at the same village of Ujiji which had been seen by Burton and Speke in 1858, and which was known as the place where I discovered Livingstone in 1872. He had traversed a route rendered familiar to thousands of the readers of the 'Lake Regions of Central Africa,' the 'Journal of the Discovery of the Nile,' and 'How I found Livingstone,' through a country carefully mapped, surveyed and described. But the land that lay before him westerly had only been begun by Livingstone, and there were great and important fields of exploration beyond the farthest point he had reached.

Lieutenant Cameron procured two canoes, turned south, and coasted along the eastern shore of the Tanganika, and when near the southern end of the Lake, crossed it, turned up north along the western shore, and discovered a narrow channel, between two spits of pure white sand. Entering this channel, the Lukuga creek, he traced it until farther progress was stopped by an immovable and impenetrable barrier of papyrus. This channel, Lieutenant Cameron wrote, was the outlet of Lake Tanganika. Satisfied with his discovery, he withdrew from the channel, pursued his course along the west coast as far as Kasengé Island, the camping place of both Speke and Livingstone, and returned direct to Ujiji without making further effort.

Lake Tanganika, as will be seen, upon Lieutenant Cameron's departure, had its entire coast-line described, except the extreme south end, the mouth of the Lufuvu and that portion of coast lying between Kasengé Island and the northern point of Ubwari, about 140 miles in extent.



THE BRITISH CONSULATE AT ZANZIBAR.

CHAPTER II.

Seyyid Barghash — His prohibition of slavery, character and reforms — Treaty with British Government by Sir Bartle Frere — Tramways the need of Africa — Arabs in the interior — Arabs in Zanzibar — Mtuma or Mgwana? — The Wangwana, their vices and virtues — A Mgwana's highest ambition—The Wanyamwezi "the coming race."

1874. October. Zanzibar.

THE foot-note at the bottom of this page will explain all that need be known by the general reader in connection with the geography of the island of Zanzibar.* Any student who wishes to make the island a special study will find books dealing most minutely with the subject at all great libraries. Without venturing, therefore, into more details than I have already given in 'How I found Livingstone,' I shall devote this

* "The fort of Zanzibar is in S. lat. 6° 9′ 36″ and E. long. 39° 14′ 33″." —*East African Pilot.*

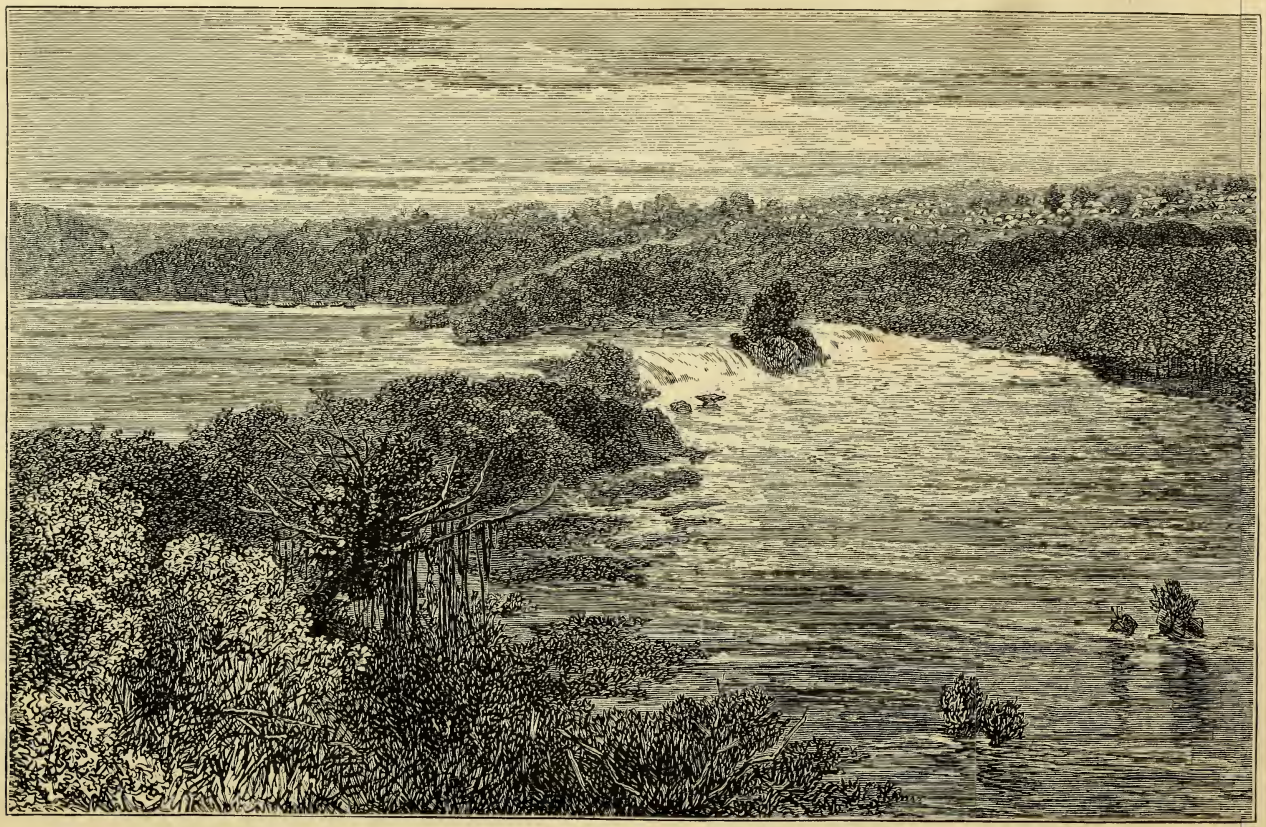
1874. October. Zanzibar.

The conduct of an Arab gentleman is perfect. Indelicate matters are never broached before strangers; impertinence is hushed instantly by the elders, and rudeness is never permitted. Naturally, they have the vices of their education, blood, and race, but these moral blemishes are by their traditional excellence of breeding seldom obtruded upon the observation of the stranger.

After the Arabs let us regard the Wangwana, just as in Europe, after studying the condition and character of the middle classes, we might turn to reflect upon that of the labouring population.

Of the Wangwana there will be much written in the following pages, the outcome of careful study and a long experience of them. Few explorers have recorded anything greatly to their credit. One of them lately said that the negro knows neither love nor affection; another that he is simply the "link" between the simian and the European. Another says, "The wretches take a trouble and display an ingenuity in opposition and disobedience, in perversity, annoyance, and villainy, which rightly directed would make them invaluable." Almost all have been severe in their strictures on the negro of Zanzibar.

The origin of the Mgwana or Freeman may be briefly told. When the Arabs conquered Zanzibar, they found the black subjects of the Portuguese to be of two classes, Watuma (slaves) and Wangwana (freemen). The Freemen were very probably black people who had either purchased their freedom by the savings of their industry or were made free upon the death of their masters: these begat children who, being born out of bondage, were likewise free. Arab rulers, in classifying their subjects, perceived no great difference in physique or general appearance between those who were slaves and those who were free, both classes belonging originally to the same negro tribes of the



THE OUTFALL OF THE VICTORIA NYANZA: RIPON FALLS, WHICH GIVE BIRTH TO THE VICTORIA NILE.
CAMP OF REAR-GUARD ON HILL.

(From a photograph taken by the Author, from the Usoga side.)

1874. October. Zanzibar

command of the Son of God, to help them out of the deplorable state they are now in. At any rate, before we begin to hope for the improvement of races so long benighted, let us leave off this impotent bewailing of their vices, and endeavour to discover some of the virtues they possess as men, for it must be with the aid of their virtues, and not by their vices, that the missionary of civilization can ever hope to assist them. While, therefore, recording my experiences through Africa, I shall have frequent occasion to dilate upon both the vices and the virtues of the Wangwana as well as of the natives of the interior, but it will not be with a view to foster, on the one hand, the self-deception of the civilized, or the absurd prejudices created by centuries of superior advantages, nor, on the other hand, to lead men astray by taking a too bright view of things. I shall write solely and simply with a strong desire to enable all interested in the negro to understand his mental and moral powers rightly.

The Mgwana or native of Zanzibar, who dwells at Ngambu, is a happy, jovial soul. He is fond of company, therefore sociable. His vanity causes him to be ambitious of possessing several white shirts and bright red caps, and since he has observed that his superiors use walking-sticks, he is almost certain, if he is rich enough to own a white shirt and a red cap, to be seen sporting a light cane. The very poorest of his class hire themselves, or are hired out by their masters, to carry bales, boxes, and goods, from the custom house to the boat, or store-room, or *vice versâ*, and as a general beast of burden, for camels are few, and of wheeled vehicles there are none. Those who prefer light work and have good characters may obtain positions as door-keepers or house-servants, or for washing copal and drying hides for the European merchants. Others,

1874. November. Zanzibar

But before real business could be entered into, the customary present had to be distributed to each.

Ulimengo, or the *World*, the incorrigible joker and hunter in chief of the Search and Livingstone's expeditions, received a gold ring to encircle one of his thick black fingers, and a silver chain to suspend round his neck, which caused his mouth to expand gratefully. Rojab, who was soon reminded of the unlucky accident with Livingstone's Journal in the muddy waters of the Mukondokwa, was endowed with a munificent gift which won him over to my service beyond fear of bribery. Manwa Sera, the redoubtable ambassador of Speke and Grant to Manwa Sera—the royal fugitive distressed by the hot pursuit of the Arabs—the leader of my second caravan in 1871, the chief of the party sent to Unyanyembé to the assistance of Livingstone in 1872, and now appointed Chief Captain of the Anglo-American Expedition, was rendered temporarily speechless with gratitude because I had suspended a splendid jet necklace from his neck, and ringed one of his fingers with a heavy seal ring. The historical Mabruki Speke, called by one of my predecessors "Mabruki the Bull-headed," who has each time in the employ of European explorers conducted himself with matchless fidelity, and is distinguished for his hawk-eyed guardianship of their property and interests, exhibited extravagant rapture at the testimonial for past services bestowed on him; while the valiant, faithful, sturdy Chowpereh, the man of manifold virtues, was rewarded for his former worth with a silver dagger, gilt bracelet, and earrings. His wife was also made happy with a suitable gift, and the heir of the Chowpereh estate, a child of two years, was, at his father's urgent request, rendered safe by vaccine from any attack of the small-pox during our absence in Africa.

All great enterprises require a preliminary de-

it was finished, though it was only the size of a lady's handkerchief, they manifested much delight. 1874. November Zanzibar.

Zanzibar possesses its "millionaires" also, and one of the richest merchants in the town is Tarya Topan —a self-made man of Hindostan, singularly honest and just; a devout Muslim, yet liberal in his ideas; a sharp business man, yet charitable. I made Tarya's

TARYA TOPAN.

acquaintance in 1871, and the righteous manner in which he then dealt by me caused me now to proceed to him again for the same purpose as formerly, viz. to sell me cloth, cottons, and kanikis, at reasonable prices, and accept my bills on Mr. Joseph M. Levy, of the *Daily Telegraph*.

Honest Jetta, as formerly, was employed as my vakeel to purchase the various coloured cloths, fine and coarse, for chiefs and their wives, as well as a

1874. Nov. 12. Zanzibar.

4th. That I should act like a "father and mother" to them, and to the best of my ability resist all violence offered to them by "savage natives, and roving and lawless banditti."

They also promised, upon the above conditions being fulfilled, that they would do their duty like men, would honour and respect my instructions, giving me their united support and endeavouring to the best of their ability to be faithful servants, and would never desert me in the hour of need. In short, that they would behave like good and loyal children, and "may the blessing of God," said they, "be upon us."

How we kept this bond of mutual trust and forbearance, and adhered to each other in the hours of sore trouble and distress, faithfully performing our duties to one another: how we encouraged and sustained, cheered and assisted one another, and in all the services and good offices due from man to man, and comrade to comrade, from chief to servants and from servants to chief, how we kept our plighted word of promise, will be best seen in the following chapters, which record the strange and eventful story of our journeys.

The fleet of six Arab vessels which were to bear us away to the west across the Zanzibar Sea were at last brought to anchor a few yards from the wharf of the American Consulate. The day of farewell calls had passed, and ceremoniously we had bidden adieu to the hospitable and courteous Acting British Consul, Captain William F. Prideaux, and his accomplished wife,* to friendly and amiable Dr. James Robb and Mrs. Robb, to Dr. Riddle, and the German and French Consuls. Seyyid Barghash bin Sayid received my thanks for his courtesy, and his never failing kindness, and my sincere

* No lady was ever more universally respected at Zanzibar than Mrs. Prideaux, and no death ever more sincerely regretted by the European community than was hers.

1874. Nov. 13. Bagamoyo.

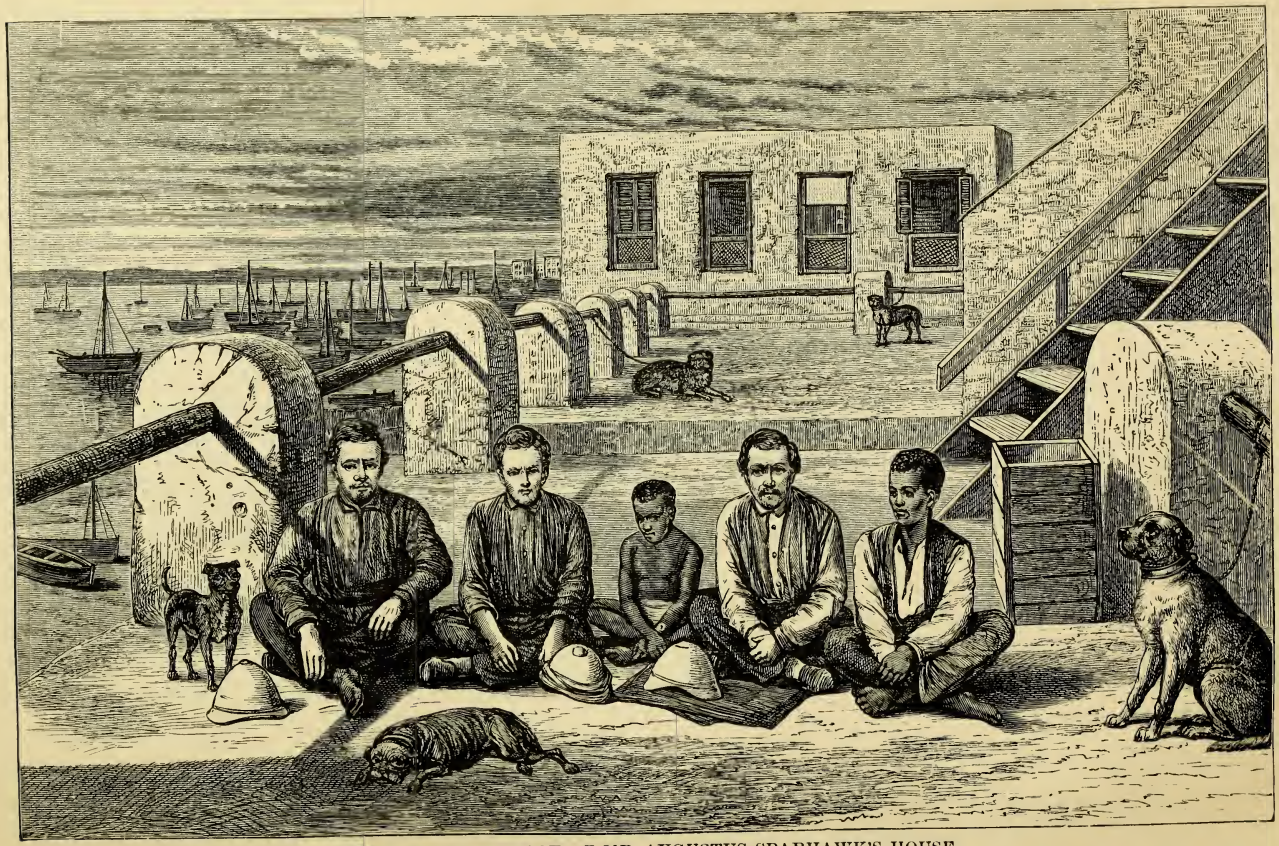
now enlisted under me, with a respect for order and discipline, obedience and system (the true prophylactic against failure) I should be free to rove where discoveries would be fruitful. This "inoculation" will not, however, commence until after a study of their natures, their deficiencies and weaknesses. The exhibition of force, at this juncture, would be dangerous to our prospects, and all means gentle, patient, and persuasive have, therefore, to be tried first. Whatever deficiencies, weaknesses, and foibles the people may develop must be so manipulated that, while they are learning the novel lesson of obedience, they may only just suspect that behind all this there lies the strong unbending force which will eventually make men of them, wild things though they now are. For the first few months, then, forbearance is absolutely necessary. The dark brother, wild as a colt, chafing, restless, ferociously impulsive, superstitiously timid, liable to furious demonstrations, suspicious and unreasonable, must be forgiven seventy times seven, until the period of probation is passed. Long before this period is over, such temperate conduct will have enlisted a powerful force, attached to their leader by bonds of good-will and respect, even, perhaps, of love and devotion, and by the moral influence of their support even the most incorrigible *mauvais sujet* will be restrained, and finally conquered.

Many things will transpire during the first few weeks which will make the explorer sigh and wish that he had not ventured upon what promises to be a hopeless task. Maddened by strong drinks and drugs, jealous of their status in the camp, regretting also, like ourselves, that they had been so hasty in undertaking the journey, brooding over the joys of the island fast receding from them, anxious for the future, susceptible to the first and every influence that assails them with

1874. Nov. 14–16. Bagamoyo. years old, formerly a servant to one of the members of Lieutenant Cameron's Expedition, but discharged at Unyanyembe for not very clear reasons, to find his way back. Andrew is a strong youth of nineteen years, rather reserved, and, I should say, not of a very bright disposition. Dallington is much younger, probably only fifteen, with a face strongly pitted with traces of a violent attack of small-pox, but as bright and intelligent as any boy of his age, white or black.

The Universities Mission is the result of the sensation caused in England by Livingstone's discoveries on the Zambezi and of Lake Nyassa and Shirwa. It was despatched by the Universities of Oxford and Cambridge in the year 1860, and consisted of Bishop Mackenzie, formerly Archdeacon of Natal, and the Rev. Messrs. Proctor, Scudamore, Burrup, and Rowley. These devoted gentlemen reached the Zambezi river in February 1861.

When the Universities Mission met Livingstone, then engaged in the practical work of developing the discovery of the Zambezi and other neighbouring waters, a consultation was held as to the best locality for mission work to begin at. The Bishop and his followers were advised by Livingstone to ascend the Rovuma river, and march thence overland to some selected spot on Lake Nyassa. But, upon attempting the project, the river was discovered to be falling, and too shallow to admit of such a steamer as the *Pioneer*, and as much sickness had broken out on board, the Mission sailed to the Comoro Islands to recruit. In July 1861 they reached the foot of the Murchison Cataracts on the Shiré. Soon after, while proceeding overland, they encountered a caravan of slaves, whom they liberated, with a zeal that was commendable though impolitic. Subsequently, other slaves were forcibly detained from the caravans until the number



VIEW FROM THE ROOF OF MR. AUGUSTUS SPARHAWK'S HOUSE.

Frank Pocock. Frederick Barker. A Zanzibar boy. Edward Pocock. Kalulu.

Bull-terrier "Jack." "Bull." Retriever "Nero." Mastiff "Captain." Prize Mastiff "Castor."

(*From a photograph by the Author.*)

now been established for years is called the St. Joseph's, that at Bagamoyo bears the title of "Notre Dame de Bagamoyo." The first possesses two priests and four brothers, with one lay professor of music; the other, which is the principal one, consists of four priests, eight brothers, and twelve sisters, with ten lay brothers employed in teaching agriculture. The French fathers superintend the tuition of 250 children, and give employment to about 80 adults; 170 freed slaves were furnished from the slave captures made by British cruisers. They are taught to earn their own living as soon as they arrive of age, are furnished with comfortable lodgings, clothing, and household utensils. 1874. Nov. 14–16. Bagamoyo.

"Notre Dame de Bagamoyo" is situated about a mile and a half north of Bagamoyo, overlooking the sea, which washes the shores just at the base of the tolerably high ground on which the mission buildings stand. Thrift, order, and that peculiar style of neatness common to the French are its characteristics. The cocoa-nut palm, orange, and mango flourish in this pious settlement, while a variety of garden vegetables and grain are cultivated in the fields; and broad roads, cleanly kept, traverse the estate. During the Superior's late visit to France he obtained a considerable sum for the support of the Mission, and he has lately, during my absence in Africa, established a branch mission at Kidudwe. It is evident that, if supported constantly by his friends in France, the Superior will extend his work still farther into the interior, and it is, therefore, safe to predict that the road to Ujiji will in time possess a chain of mission stations affording the future European trader and traveller safe retreats with the conveniences of civilized life.

There are two other missions on the east coast of Africa, that of the Church Missionary Society, and the Methodist Free Church at Mombasa. The former has

1874. Nov. 17. Bagamoyo.

cloth, demanded the privilege of conveying the several loads of brass wire coils, and as they form the second advanced guard, and are active, bold youths—some of whom are to be hereafter known as the boat's crew, and to be distinguished by me above all others, except the chiefs—they are armed with Snider rifles, with their respective accoutrements. The boat-carriers are herculean in figure and strength, for they are practised bearers of loads, having resigned their ignoble profession of hamal in Zanzibar to carry sections of the first Europe-made boat that ever floated on Lakes Victoria and Tanganika and the extreme sources of the Nile and the Livingstone. To each section of the boat there are four men, to relieve one another in couples. They get higher pay than even the chiefs, except the chief captain, Manwa Sera, and, besides receiving double rations, have the privilege of taking their wives along with them. There are six riding asses also in the expedition, all saddled, one for each of the Europeans—the two Pococks, Barker, and myself—and two for the sick: for the latter there are also three of Seydel's net hammocks, with six men to act as a kind of ambulance party.

WIFE OF MANWA SERA.
(*From a photograph.*)

on to the river, where they will find us; we advise, encourage, and console the irritated people as best we can, and tell them that it is only the commencement of a journey that is so hard, that all this pain and weariness are always felt by beginners, but that by and by it is shaken off, and that those who are steadfast emerge out of the struggle heroes. 1874. Nov. 18. Kikoka.

Frank and his brother Edward, despatched to the ferry at the beginning of these delays, have now got the sectional boat *Lady Alice* all ready, and the ferrying of men, goods, asses, and dogs across the Kingani is prosecuted with vigour, and at 3.30 P.M. the boat is again in pieces, slung on the bearing poles, and the Expedition has resumed its journey to Kikoka, the first halting-place.

But before we reach camp, we have acquired a fair idea as to how many of our people are staunch and capable, and how many are too feeble to endure the fatigues of bearing loads. The magnificent prize mastiff dog "Castor" died of heat apoplexy, within two miles of Kikoka, and the other mastiff, "Captain," seems likely to follow soon, and only "Nero," "Bull," and "Jack," though prostrate and breathing hard, show any signs of life.

At Kikoka, then, we rest the next day. We discharge two men, who have been taken seriously ill, and several new recruits, who arrive at camp during the night preceding and this day, are engaged.

There are several reasons which can be given, besides heat of the Tropics and inexperience, for the quick collapse of many of the Wangwana on the first march, and the steadiness evinced by the native carriers confirms them. The Wangwana lead very impure lives on the island, and with the importation of opium by the Banyans and Hindis, the Wangwana and many Arabs have acquired the vicious habit of eating this drug. Chewing betel-nut with lime is another uncleanly and

THE EXPEDITION AT ROSAKO.
(*From a photograph.*)

CHAPTER V.

On the march — Congorido to Rubuti — The hunting-grounds of Kitangeh — Shooting zebra — "Jack's" first prize — Interviewed by lions — Geology of Mpwapwa — Dudoma — "The flood-gates of heaven" opened — Dismal reflections — The Salina — A conspiracy discovered — Desertions — The path lost — Starvation and deaths — Trouble imminent — Grain huts plundered — Situation deplorable — Sickness in the camp — Edward Pocock taken ill—His death and funeral.

1874. Nov. 23. Pongwe. THE line of march towards the interior, which, after due consideration, we adopted, runs parallel to the routes known to us by the writings of many travellers, but extends as far as thirty miles north of the most northerly of them.

is most difficult to stalk them. But by dint of tremendous exertion, I contrived to approach within 250 yards, taking advantage of every thin tussock of grass, and, almost at random, fired. One of the herd leaped from the ground, galloped a few short maddened strides, and then, on a sudden, staggered, kneeled, trembled, and fell over, its legs kicking the air. Its companions whinnied shrilly for their mate, and, presently wheeling in circles with graceful motion, advanced nearer, still whinnying, until I dropped another with a crushing ball through the head—much against my wish, for I think zebras were created for better purpose than to be eaten. The remnant of the herd vanished, and the bull-terrier "Jack," now unleashed, was in an instant glorying in his first strange prizes. How the rogue plunged his teeth in their throats! with what ardour he pinned them by the nose! and soon bathing himself in blood, he appeared to be the very Dog of Murder, a miracle of rabid ferocity.

1874. Dec. 4. Kitangeh.

Billali, requested to run to camp to procure Wangwana to carry the meat to camp, was only too happy, knowing what brave cheers and hearty congratulations would greet him. Msenna was already busy skinning one of the animals, some 300 yards from me; Jack was lying at my feet, watchful of the dead zebra on which I was seated, and probably calculating, so I supposed, how large a share would fall to him for his assistance in seizing the noble quarry by the nose. I was fast becoming absorbed in a mental picture of what might possibly lie behind the northern mountain barrier of the plain, when Jack sprang up and looked southward. Turning my head, I made out the form of some tawny animal, that was advancing with a curious long step, and I recognized it to be a lion. I motioned to Msenna, who happened to be looking up, and beckoned him.

1874. Dec. 12. Mpwapwa. to the left bank of the Wami river, as far as Chunyu (a few miles west of Mpwapwa), comprises the extreme breadth of the tract distinguished in the work, 'How I found Livingstone,' as the Usagara mountains. The rocks are of the older class, gneiss and schists, but in several localities granite protrudes, besides humpy dykes of trap. From the brackish stream east of Tubugwé, as far as Mpwapwa, there are also several dykes of a feldspathic rock, notably one that overlooks the basin of Tubugwé. The various clear streams coursing towards the Mukondokwa, as we dipped and rose over the highest points of the mountains among which the path led us, reveal beds of granite, shale, and rich brown porphyritic rock, while many loose boulders of a granitic character lie strewn on each side, either standing up half covered with clambering plants in precarious positions upon a denuded base, or lying bare in the beds of the stream, exposed to the action of the running water. Pebbles also, lodged on small shelves of rock in the streams, borne thither by their force during rainy seasons, attest the nature of the formations higher up their course. Among these, we saw varieties of quartz, porphyry, greenstone, dark grey shale, granite, hematite, and purple jasper, chalcedony, and other gravels.

The rock-salt discovered has a large mass exposed to the action of the stream. In its neighbourhood is a greyish tufa, also exposed, with a brown mossy parasite running in threads over its face.

Wood is abundant in large clumps soon after passing Kikoka, and this feature of the landscape obtains as far as Congorido. The Wami has a narrow fringe of palms on either bank; while, thinly scattered in the plains and less fertile parts, a low scrubby brushwood, of the acacia species, is also seen, but nowhere dense. Along the base and slopes of the mountains, and in its

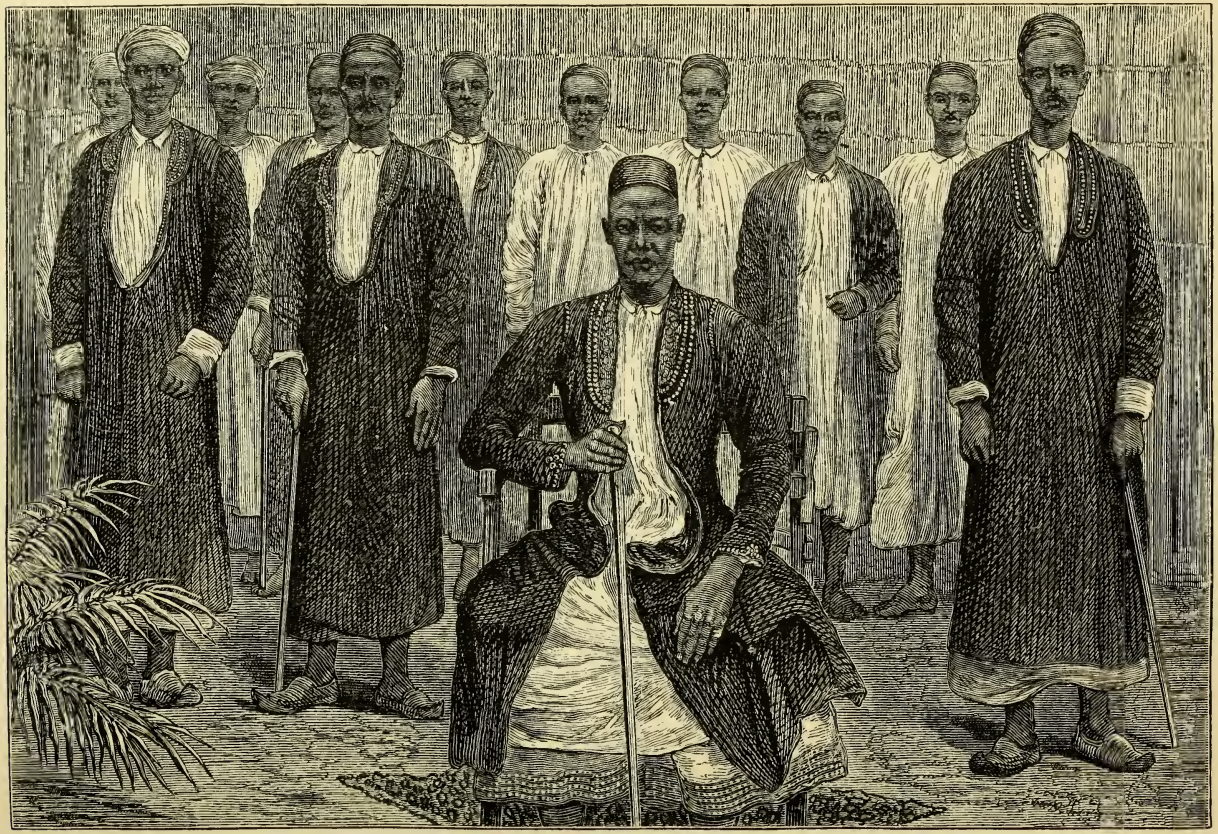
1874. Dec. 25. Zingeh.

which, by the passing in and out of the servants, was soon trampled into a thick pasty mud bearing the traces of toes, heels, shoe nails, and dogs' paws. The tent walls are disfigured by large splashes of mud, and the tent corners hang down limp and languid, and there is such an air of forlornness and misery about its very set that it increases my own misery, already great at the sight of the doughy, muddy ground with its puddlets and strange hieroglyphic traceries and prints. I sit on a bed raised about a foot above the sludge, mournfully reflecting on my condition. Outside, the people have evidently a fellow feeling with me, for they appear to me like beings with strong suicidal intentions or perhaps they mean to lie still, inert until death relieves them. It has been raining heavily the last two or three days, and an impetuous downpour of sheet rain has just ceased. On the march, rain is very disagreeable; it makes the clayey path slippery, and the loads heavier by being saturated, while it half ruins the cloths. It makes us dispirited, wet, and cold, added to which we are hungry—for there is a famine or scarcity of food at this season, and therefore we can only procure half-rations. The native store of grain is consumed during the months of May, June, July, August, September, October, and November. By December, the planting month, there is but little grain left, and for what we are able to procure, we must pay about ten times the ordinary price. The natives, owing to improvidence, have but little left. I myself have not had a piece of meat for ten days. My food is boiled rice, tea, and coffee, and soon I shall be reduced to eating native porridge, like my own people. I weighed 180 lbs. when I left Zanzibar, but under this diet I have been reduced to 134 lbs. within thirty-eight days. The young Englishmen are in the same impoverished condition of body, and unless we reach some more

1875. Jan. 6. Kashongwa.

6th January we ascended a ridge, its face rough with many a block of iron ore, and a scabby grey rock, on which torrents and rains had worked wonderful changes, and within two hours arrived at Kashongwa, a village situated on the verge of a trackless wild, peopled by a mixture of Wasukuma, renegade Wangwana, and Wanyamwezi. We were informed by officious Wangwana, who appeared glad to meet their countrymen, that we were but two days' march from Urimi. As they had no provisions to sell, and each man and woman had two days' rations, we resumed our journey, accompanied by one of them as a guide, along a road which, they informed us, would take us the day after to Urimi, and, after two hours, camped near a small pool.

The next day we travelled over a plain which had a gradual uplift towards the north-west, and was covered with dense, low bush. Our path was ill-defined, as only small Wagogo caravans travelled to Urimi, but the guide assured us that he knew the road. In this dense bush there was not one large tree. It formed a vast carpet of scrub and brush, tall enough to permit us to force our way among the lower branches, which were so interwoven one with another that it sickens me almost to write of this day's experience. Though our march was but ten miles, it occupied us as many hours of labour, elbowing and thrusting our way, to the injury of our bodies and the detriment of our clothing. We camped at 5 P.M. near another small pool, at an altitude of 4350 feet above the sea. The next day, on the afternoon of the 8th, we should have reached Urimi, and, in order to be certain of doing so, marched fourteen miles to still another pool at a height of 4550 feet above sea-level. Yet still we saw no limit to this immense bush-field, and our labours had, this day, been increased tenfold. Our guide had lost the path early in the



SEKEBOBO, CHIEF OF CHAGWÉ. MTESA, THE EMPEROR OF UGANDA. CHAMBARANGO, THE CHIEF.

POKINO, THE PRIME MINISTER.

OTHER CHIEFS.

found a putrid elephant, on which they gorged themselves, and were punished with nausea and sickness. Others found a lion's den, with two lion whelps, which they brought to me. Meanwhile, Frank and I examined the medical stores, and found to our great joy we had sufficient oatmeal to give every soul two cupfuls of thin gruel. A "Torquay dress trunk" of sheet-iron was at once emptied of its contents and filled with 25 gallons of water, into which were put 10 lbs. of oatmeal and four 1-lb. tins of "revalenta arabica." How the people, middle-aged and young, gathered round that trunk, and heaped fuel underneath that it might boil the quicker! How eagerly they watched it lest some calamity should happen, and clamoured, when it was ready, for their share, and how inexpressibly satisfied they seemed as they tried to make the most of what they received, and with what fervour they thanked "God" for his mercies! 1875. Jan. 10. Uveriveri.

At 9 P.M., as we were about to sleep, we heard the faint sound of a gun, fired deliberately three times, and we all knew then that our young men with food were not very far from us. The next morning, about 7 A.M., the bold and welcome purveyors arrived in camp with just enough millet-seed to give each soul one good meal. This the people soon despatched, and then demanded that we should resume our journey that afternoon, so that next morning we might reach Suna in time to forage.

Skirting the southern base of the wooded ridge of Uveriveri, we continued to ascend almost imperceptibly for eight miles, when we arrived at another singular series of lofty rocks, called at once by the Wangwana the Jiweni or "Stones." We camped near a rocky hill 125 feet high, from the summit of which I obtained a view of a green grassy plain stretching towards the north. The altitude of this camp was 5250 feet

1875. Jan 12–15. Suna. to whom they refer civil causes. In time of war, however, as we observed the day after we arrived, they have for their elder, one who has a military reputation. This fighting elder, to whom, I remarked, great deference was paid, was certainly 6½ feet in height. The species of beads called Kanyera were, it seemed to me, most in favour; brass wire was also in demand, but all cloth was rejected except the blue Kaniki.

We halted four days at Suna, as our situation was deplorable. A constantly increasing sick list, culminating in the serious illness of Edward Pocock, the evident restlessness of the Warimi at our presence, who most certainly wished us anywhere except in their country, and yet had no excuse for driving us by force from their neighbourhood, the insufficient quantity of food that could be purchased, and the growing importunacy of the healthy Wangwana to be led away from such a churlish and suspicious people, plunged me in perplexity.

We had now over thirty men ailing. Some suffered from dysentery, others from fever, asthma, chest diseases, and heart sickness; lungs were weak, and rheumatism had its victims. Edward Pocock, on the afternoon of the day we arrived at Suna, came to me, and complained of pain in the loins, a throbbing in the head—which I attributed to weariness, after our terribly long march—and a slight fever. I suggested to him that he had better lie down and rest. Before I retired, I reminded Frank, his brother, that he should give Edward some alterative medicine. The next day the young man was worse. His tongue was thickly coated with a dark fur, his face fearfully pallid, and he complained of wandering pains in his back and knees, of giddiness and great thirst. I administered to him sweet spirits of nitre with orange water, and a few grains of ipecacuanha as an emetic. The fourth day he was delirious, and we were about to


IN MEMORIAM
EDWARD POCOCK + DIED JAN. 17. 1875

1875. Jan. 20. Mangura. During these days the thermometer had seldom risen higher than 78°; for hours during the day it stood at 66°, while at night the mean was 63°. Seven miles from Chiwyu stand the villages of Mangura on the borders of Ituru. Soon after leaving Mangura we ought to have followed the left-hand road, which, after traversing a forest, would have brought us to Mgongo Tembo, where we should have found Wangwana and Wanyamwezi. We also discovered that we had already lost the regular path to Usukuma at Kashongwa, which would have taken us, we were told, to Utaturu and thence to Mgongo Tembo. But the Mangura natives, though they were otherwise tolerant of our presence and by no means ill-disposed, would not condescend to show us the road, and we were therefore exposed to a series of calamities, which at one time threatened our very existence.

After passing Mangura, we entered Ituru. Streams now became numerous, all flowing northward; but though such a well-watered country, the cattle in it were poor and gaunt in frame, the dogs half starved, and the sheep and goats mere skeletons. Only the human beings seemed to me to be in good condition. Among the birds of this region which attracted our attention, we noted spur-winged geese, small brown short-billed ducks, delicate of flesh and delicious eating, long-legged plover, snipe, cranes, herons, spoonbills, parroquets and jays, and a large greyish-brown bird with short legs resembling a goose, and very shy and difficult of approach.

The language of Ituru is totally distinct from that of Ugogo or of Unyamwezi. Besides possessing large herds of cattle, nearly every village boasts of one or two strong Masai asses. As the Wanyaturu stood in groups indulging their curiosity outside our camps, I observed they had a curious habit of employing them-

upon the milk, and permit us to atone for the wrong with a handsome gift. After some deliberation the proposition was agreed to. A liberal present of cloth was made, and the affair had apparently terminated. 1875. Jan. 23. Vinyata.

But as this mob was about to retire peacefully, another large force appeared from the north. A consultation ensued, at first quietly enough, but there were one or two prominent figures there, who raised their voices, the loud, sharp, and peremptory tones of which instinctively warned me that their owners would carry the day. There was a bellicose activity about their movements, an emphasis in their gestures, and a determined wrathful fury about the motion of head and pose of body that were unmistakable. They appeared to be quarrelling doggedly with those who had received cloth for the milk, and were evidently ready to fight with them if they persisted in retiring without bloodshed.

In the midst of this, Soudi, a youth of Zanzibar, came hastily upon the scene. He had a javelin gash near the right elbow joint, and a slight cut as though from a flying spear was visible on his left side, while a ghastly wound from a whirling knobstick had laid open his temples. He reported his brother Suliman as lying dead near the forest, to the west of the camp.

We decided, nevertheless, to do nothing. We were strong disciples of the doctrine of forbearance, for it seemed to me then as if Livingstone had taught it to me only the day before. "Keep silence," I said; "even for this last murder I shall not fight; when they attack the camp, it will be time enough then." To Frank I simply said that he might distribute twenty rounds of ammunition without noise to each man, and dispose our party on either side of the gate, ready for a charge should the natives determine upon attacking us.

1875. Jan. 24. Vinyata. are instructed to proceed in skirmishing order in different directions through the hostile country, and to drive the inhabitants out wherever they find them lodged, to a distance of five miles east and north, certain rocky hills, the rendezvous of the foe, being pointed out as the place where they must converge. Messengers are sent with each detachment to bring me back information.

The left detachment, under chief Farjalla Christie, were soon thrown into disorder, and were killed to a man, except the messenger who brought us the news, imploring for the reserve, as the enemy were now concentrated on the second detachment. Manwa Sera was therefore despatched with fifteen men, and arrived at the scene only in time to save eight out of the second detachment. The third plunged boldly on, but lost six of its number; the fourth, under chief Safeni, behaved prudently and well, and, as fast as each enclosed village was taken, set it on fire. But ten other men despatched to the scene retrieved what the third had lost, and strengthened Safeni.

About 4 P.M. the Wangwana returned, bringing with them oxen, goats, and grain for food. Our losses in this day's proceedings were twenty-one soldiers and one messenger killed, and three wounded.

On the morning of the 25th we waited until 9 A.M., again hoping that the Wanyaturu would see the impolicy of renewing the fight; but we were disappointed, for they appeared again, and apparently as numerous as ever. After some severe volleys we drove them off again on the third day, but upon the return of the Wangwana, instead of dividing them into detachments, I instructed them to proceed in a compact body. Some of the porters volunteered to take the place of the soldiers who perished the previous day, and we were therefore able to show still a formidable front.

ceive how the system of exploration I had planned could be effected if I wandered great distances out of his way. On the first expedition some of my people perished in a conflict with him, and on returning with Livingstone to Unyanyembé, we heard of him dealing effective blows with extraordinary rapidity on his Arab and native foes. Since leaving Ugogo, we heard daily of him on this expedition. He was one day advancing upon Kiriruino, at another place he was on our flanks somewhere in Utaturu. He fought with Ituru, and, according to Mgongo Tembo's chief, lost 1100 men two months before we entered the country. Mgongo Tembo, who kept a wary eye upon the formidable chief's movements, informed us that Mirambo was in front of us, fighting the Wasukuma. Mgongo Tembo further said, in explanation of the unprovoked attacks of the Wanyaturu upon us, that we ought not to have bestowed the heart of the presented ox upon the magic doctor of Vinyata, as by the loss of that diffuser of blood, the Wanyaturu believed we had left our own bodies weakened and would be an easy prey to them. "The Wanyaturu are robbers, and sons of robbers," said he fiercely, after listening to the recital of our experiences in Ituru.

1875. Jan. 31. Mgongo Tembo.

On the 1st February, after a very necessary halt of two days at Mgongo Tembo, with an addition to our force of eight pagazis and two guides, and encouraged by favourable reports of the country in front, we entered Mangura in Usukuma near a strange valley which contained a forest of borassus palms. In the beds of the several streams we crossed this day we observed granite boulders, blue shale, basalt, porphyry and quartz.

Beyond Mangura, or about six miles west of it, was situate Igira, a sparse settlement overlooking the magni-

1875. Feb. 9. Mombiti. On the 9th February we crossed the Nanga ravine, and the next day, by a gradual ascent, arrived at the Seligwa, flowing to the Leewumbu, and, after following it for four miles, reached the hospitable village of Mombiti. We had fairly entered the rich country of Usukuma, where the traveller, if he has resources at his disposal, need never fear starvation.

The products of the rich upland were here laid at our feet, and it must be conceded that the plenteous stores of grain, beans, potatoes, vetches, sesamum, millet, vegetables, such as melons and various garden herbs, honey, and tobacco, which we were enabled to purchase at Mombiti, were merited by the members of the long-enduring expedition. The number of chickens and goats that were slaughtered by the people was enormous. Long arrears of rewards were due them for the many signal examples of worth they had shown; and here I earned anew the flattering appellation bestowed upon me three years previously in Africa. "The white man with the open hand"—"Huyu Msungu n'u fungua mikono."

With the rewards they received, the Wangwana and Wanyamwezi, men, women, and children, revelled in the delights of repleted stomachs, and the voice of the gaunt monster, Hunger, was finally hushed. In festive rejoicings and inordinate fulness we spent three days at Mombiti.

A fresh troop of porters was here engaged to relieve the long-suffering people, and with renewed spirits and rekindled vigour, and with reserve stores of luxuries on our shoulders, we plunged into the jungle in the direction of the Monangah valley and Usiha, in preference to the ever-troubled route by Usanda, Nguru, and Masari. Mirambo, it was reported, was also in the neighbourhood of Masari, and hovering about our path like a phantom.

BURYING OUR DEAD IN HOSTILE TURU: VIEW OF OUR CAMP.

riven granite, gneiss, and trap rock, were still seen cresting the hills in irregular forms. 1875. Feb. 26 Gambachika.

Through a similar scene we travelled to Gambachika, in North Usmau, which is at an altitude of 4600 feet above the sea, and fourteen miles from Hulwa. As we approached the settlement, we caught a glimpse to the far north of the mountains of Urirwi, and to the north-east of the Manassa heights which, we were informed by the natives, formed the shores of the great lake.

On the morning of the 27th February we rose up early, and braced ourselves for the long march of nineteen miles, which terminated at 4 P.M. at the village of Kagehyi.

MNYAMWEZI PAGAZI.

The people were as keenly alive to the importance of this day's march, and as fully sensitive to what this final journey to Kagehyi promised their wearied frames, as we Europeans. They, as well as ourselves, looked forward to many weeks of rest from our labours and to an abundance of good food.

When the bugle sounded the signal to "Take the road," the Wanyamwezi and Wangwana responded to it with cheers, and loud cries of "Ay indeed, ay indeed, please God;' and their goodwill was contagious. The natives, who had mustered strongly to witness our departure, were affected by it, and stimulated our people by declaring that the lake was not very far off—"but two or three hours' walk."

We dipped into the basins and troughs of the land, surmounted ridge after ridge, crossed watercourses, and ravines, passed by cultivated fields, and through villages

1875. Feb. 27. Kagehyi. and his force, but, though discovering their error, they still thought it too good an opportunity to be lost for showing their bravery, and therefore amused us with this byplay. Sungoro Tarib, an Arab resident at Kagehyi, also despatched a messenger with words of welcome, and an invitation to us to make Kagehyi our camp, as Prince Kaduma, chief of Kagehyi, was his faithful ally.

VIEW OF KAGEHYI FROM THE EDGE OF THE LAKE.
(*From a photograph.*)

In a short time we had entered the wretched-looking village, and Kaduma was easily induced by Sungoro to proffer hospitalities to the strangers. A small conical hut about 20 feet in diameter, badly lighted, and with a strong smell of animal matter—its roof swarmed with bold rats, which, with a malicious persistence, kept popping in and out of their nests in the straw roof, and rushing over the walls—was placed at my disposal as a store-room. Another small hut was presented to Frank Pocock and Fred Barker as their quarters.

In summing up, during the evening of our arrival at

this rude village on the Nyanza, the number of statute miles travelled by us, as measured by two rated pedometers and pocket watch, I ascertained it to be 720. The time occupied — from November 17, 1874, to February 27, 1875, inclusive—was 103 days, divided into 70 marching and 33 halting days, by which it will

1875. Feb. 27. Kagehyi.

FRANK POCOCK. (*From a photograph by the Author at Kagehyi.*)

be perceived that our marches averaged a little over 10 miles per day. But as halts are imperative, the more correct method of ascertaining the rate of travel would be to include the time occupied by halts and marches, and divide the total distance by the number of days occupied. This reduces the rate to 7 miles per diem.

1875. March 1. Kagehyi. and to whom Prince Kaduma was only a subordinate and tributary. In brief, my own personal work was but begun, and pages would not suffice to describe in detail the full extent of the new duties now devolving upon me.

During the afternoon the Wasukuma recruits were summoned to receive farewell gifts, and nearly all were discharged. Then 13 doti of cloth were measured for the King of Uchambi, and 10 doti for Prince Kaduma; and beads were also given in proportion—the expectations of these two magnates and their favourite wives being thus satisfactorily realized. These grave affairs were not to be disposed of as mere trivialities, and occupied me many hours of our second day's life at Kagehyi. Meanwhile the Wangwana and Wanyamwezi required me to show my appreciation of their fidelity to me during the march, and chiefs and men received accordingly substantial tokens thereof. Besides new cloths to wear, and beads to purchase luxuries, I was expected to furnish them with meat for a banquet; and in accordance with their just wishes, six bullocks were purchased and slaughtered for their benefit. In addition to which, as a banquet would be rather tame without wine for cheer, twenty gallons of *pombé*—beer in a state of natural fermentation—were distributed. To satisfy all which demands and expectations, three full bales of cloth and 120 lbs. of beads were disbursed.

On the evening of the second day, I was rewarded for my liberality when I saw the general contentment, and heard on all sides expressions of esteem and renewed loyalty.

Nor were Frank and Fred forgotten, for I gave permission for them to issue for themselves, each day while in camp, four yards of cloth, or two fundo of beads, to be expended as they thought fit, over and above ration

by endless supplies of pombé. From perpetual indulgence in his favourite vice, he has already attained to that blear-eyed, thick-tongued, husky-voiced state from which only months of total abstinence can redeem a man. In his sober moments—I cannot say hours—which were soon after he rose in the morning, he pretended to manifest an interest in his cattle-yard, and to be deeply alive to the importance of doing something in the way of business whenever opportunities offered. In fact, he would sometimes go so far as to say to his half-dozen elders that he had something in view even then—"but we must have a shauri first." Becoming exceedingly interested, the elders would invite him to speak, and instantly assume that wise, thoughtful, grave aspect which you sometimes see in members of Parliament, Congress, Reichstag, &c. "Ah, but," Kaduma would say, "does a man work when he is hungry? Can he talk when he is thirsty?" The elders slily exchange winks and nods of approval, at which Kaduma bursts into a hoarse chuckle—never a laugh—for Kaduma is remarkable for possessing the conceit of humour. Others may laugh at his dry sayings, but he himself never laughs: he chuckles. 1875. March 1–8. Kagehyi.

The great jar of froth-topped pombé* is then brought up by a naked youth of fourteen or fifteen years, who is exceedingly careful to plant the egg-bottomed jar firmly in the ground lest it should topple over. Beside it is conveniently placed Kaduma's favourite drinking-cup, as large as a quart measure, and cut out of a symmetrically shaped gourd. Kaduma is now seated on a favourite low stool, and folds his greasy Sohari cloth about him, while the elders are seated on either side of him on wood chips, or axe handles,

* Native beer, made from fermented grain or coarse flour.

1875. March 8. Kagehyi.

fish, bales of cloth and beads of various kinds, odds and ends of small possible necessaries were boxed, and she was declared, at last, to be only waiting for her crew. "Would any one volunteer to accompany me?" A dead silence ensued. "Not for rewards and extra pay?" Another dead silence: no one would volunteer.

"Yet I must," said I, "depart. Will you let me go alone?"

"No."

"What then? Show me my braves—those men who freely enlist to follow their master round the sea."

All were again dumb. Appealed to individually, each said he knew nothing of sea life; each man frankly declared himself a terrible coward on water.

"Then, what am I to do?"

Manwa Sera said:—

"Master, have done with these questions. Command your party. All your people are your children, and they will not disobey you. While you ask them as a friend, no one will offer his services. Command them, and they will all go."

So I selected a chief, Wadi Safeni—the son of Safeni—and told him to pick out the elect of the young men. Wadi Safeni chose men who knew nothing of boat life. Then I called Kachéché, the detective, and told him to ascertain the names of those young men who were accustomed to sea life, upon which Kachéché informed me that the young guides first selected by me at Bagamoyo were the sailors of the Expedition. After reflecting upon the capacities of the younger men, as they had developed themselves on the road, I made a list of ten sailors and a steersman, to whose fidelity I was willing to entrust myself and fortunes while coasting round the Victorian Sea.

visited Kagehyi two or three days before, and recognized us. A better acquaintance was soon begun, and ended in his becoming captivated with our promises of rewards and offering his services as guide. The boatmen were overjoyed; for the guide, whose name was Saramba, proved to have been one of Sungoro's boatmen in some of that Arab's trading excursions to Ururi. We passed a cheerless night, for the reeds turned out to be the haunt of a multitude of mosquitoes, and the air was cold. However, with Saramba as guide, we promised ourselves better quarters in future. 1875. March 9. Igusa.

At 6 A.M., after Saramba's appearance, we resumed our voyage, and continued on our way eastward, clinging to the shores of Sima. At 11 A.M. the clouds, which had long been gathering over the horizon to the north-west, discharged both squall and gale, and the scene soon became wild beyond description. We steered from the shore, and were soon involved in the dreadful chaos of watery madness and uproar. The wind swept us over the fierce waves, the *Lady Alice* bounding forward like a wild courser. It lashed the waters into spray and foam, and hurled them over the devoted crew and boat. With a mere rag presented to the gale, we drove unresistingly along. Strange islets in the neighbourhood of Mashakka became then objects of terror to us, but we passed them in safety and saw the grey hills of Magu far in front of us. The boatmen cowered to windward: Saramba had collapsed in terror, and had resignedly covered his moppy head with his loin-cloth. Zaidi Mganda, the steersman, and myself were the only persons visible above the gunwale, and our united strengths were required to guide the boat over the raging sea. At 2 P.M. we came in view of the Shimeeyu river, and, steering close to the little island of Natwari, swept round to leeward, and

1875. March 18. Observation Island.

approaching their haunts, exposes himself to danger. We were frequently chased by them; and as the boat was not adapted for a combat with such pachyderms, a collision would have been fatal to us. The settlements at Irieni possess large herds of cattle, but the soil does not seem to be highly cultivated. In this respect the people appear to resemble in character the Watusi in Unyamwezi, who live only on the milk of their cattle, and such grain as they are enabled to obtain by its sale.

Suspecting, after leaving Irieni and approaching Mori Bay, that a river of considerable importance emptied into it, we paid particular attention to every indentation on its uneven coast; but on arriving at a lofty though small island at the eastern extremity, and climbing to its summit, 150 feet above the lake, we saw that the river was small, and that its course was from south of east. Observation Island was rich in plants, though only a few hundred yards in length. The wild pine-apple, mimosas, acacia, thorn, gum, vines, euphorbias, eschinomenæ, llianes, water-cane, and spear-grass flourished with a luxuriance quite astonishing. As we passed Utiri, we observed that the natives were much interested in our boat, and some fishermen whom we encountered fell into ecstasies of laughter when they saw the novel method we adopted for propelling her. They mocked us good-naturedly, and by their gestures seemed to express contempt for the method in question, as not being equal to paddling. The rudder and its uses also excited unusual astonishment, and when the sail was hoisted, they skurried away as though it were an object of terror.

After leaving the hilly coast of Utiri, the lowlands of Shirati and Mohuru rose into view, and the black mountain mass of Ugeyeya appeared to the eastward at

THE RECUPERATED AND RECLAD EXPEDITION AS IT APPEARED AT ADMIRALTY HOUSE, SIMON'S TOWN, AFTER OUR ARRIVAL ON H.M.S. 'INDUSTRY.'

dawn of day towards the low shores, and were making good progress, when we bumped over the spine of a rising hippopotamus, who, frightened by this strange and weighty object on his back, gave a furious lunge, and shook the boat until we all thought she would be shaken to pieces. The hippo, after this manifestation of disgust, rose a few feet astern, and loudly roared his defiance; but after experiencing his great strength, we rowed away hard from his neighbourhood. 1875. March 24. Manyara.

About 10 A.M. we found ourselves abreast of the cones of Manyara, and discovered the long and lofty promontory which had attracted our attention ever since leaving Maheta to be the island of Usuguru, another, though larger, copy of Ugingo. Through a channel two miles broad we entered the bay of Manyara, bounded on the east by the picturesque hills of that country, on the north by the plain of Ugana, and on the west by Muiwanda and the long, narrow promontory of Chaga. This bay forms the extreme north-east corner of Lake Victoria, but strangers, travelling by land, would undoubtedly mistake it for a separate lake, as Usuguru, when looked at from this bay, seems to overlap the points of Chaga and Manyara.

About six miles from the north-eastern extremity of the bay, we anchored on the afternoon of the 24th March, about 100 yards from the village of Muiwanda. Here we found a people speaking the language of Usoga. A good deal of diplomacy was employed between the natives and ourselves before a friendly intercourse was established, but we were finally successful in inducing the natives to exchange vegetable produce and a sheep for some of the blue glass beads called *Mutunda*. Neither men nor women wore any covering for their nakedness save a kirtle of green banana-leaves, which appeared to me to resemble in its exceeding primitiveness the fig-leaf costume of Adam and Eve. The men

1875. March 25. Ngevi. reeling and jostling one another in their eagerness to offend, seized their spears and shields, and began to chant in bacchanalian tones a song that was tipsily discordant. Some seized their slings and flung stones to a great distance, which we applauded. Then one of them, under the influence of wine, and spirits elated by the chant, waxed bolder, and looked as though he would aim at myself, seated observant but mute in the stern of my boat. I made a motion with my hand as though deprecating such an action. The sooty villain seemed to become at once animated by an hysteric passion, and whirled his stone over my head, a loud drunken cheer applauding his boldness.

Perceiving that they were becoming wanton through our apparently mild demeanour, I seized my revolver and fired rapidly into the water, in the direction the stone had been flung, and the effect was painfully ludicrous. The bold, insolent bacchanals at the first shot had sprung overboard, and were swimming for dear life to Ngevi, leaving their canoe in our hands. "Friends, come back, come back; why this fear?" cried out our interpreter; "we simply wished to show you that we had weapons as well as yourselves. Come, take your canoe; see, we push it away for you to seize it." We eventually won them back with smiles. We spoke to them sweetly as before. The natives were more respectful in their demeanour. They laughed, cried out admiringly; imitated the pistol shots; "Boom, boom, boom," they shouted. They then presented me with a bunch of bananas! We became enthusiastic admirers of each other.

Meantime, two more large canoes came up, also bold and confident, for they had not yet been taught a lesson. These new-comers insisted that we should visit their king Kamoydah. We begged to be excused. They became still more urgent in their request. We said it

painted in green, the lake shone like burnished steel, the atmosphere seemed created for health. Glowing with new life, we emerged out of our wild arbour of cane and mangrove to enjoy the glories of a gracious heaven, and the men relieved their grateful breasts by chanting loudly and melodiously one of their most animating boat-songs. 1875. March 26. Namungi.

As we rowed in this bright mood across the bay of Ugamba, we noticed a lofty mount, which I should judge to be fully 3000 feet above the lake, towards the north-east. From the natives of Usamu Island, we obtained the name of Marsawa for this the most conspicuous feature of the neighbourhood. After obtaining a clear meridian altitude, on a small island between Usamu and Namungi, we steered for the latter. The art of pleasing was never attempted with such effect as at Namungi. Though we had great difficulty in even obtaining a hearing, we persisted in the practice of the art with all its amusing variations, until our perseverance was finally rewarded. A young fisherman was despatched to listen from the shore, but the young wretch merely stared at us. We tossed into his canoe a bunch of beads, and he understood their signification. He shouted out to his fellows on the shore, who were burning with curiosity to see closer the strange boat and strange crew, amongst whom they saw a man who was like unto no man they had ever seen, or heard, or dreamed of.

A score of canoes loaded with peaceful, harmless souls came towards us, all of whom begged for beads. When we saw that they could be inspired to talk, we suggested to them that, in return for food, abundance of beads might be obtained. They instantly raced for the banana and plantain groves in great excitement. We were so close that we could hear the heavy clusters falling under the native machetes, and within a short

1875. March 27. Mombiti.

to pass the night here, we covered the boat with a sail, under which the sailors slept, though the watch, frequently relieved, was obliged to maintain a strict lookout. Throughout the long hours of darkness, the gale maintained its force; the boat pitched and groaned, and the rain fell in torrents; the seas frequently tossed capfuls of water into us, so that, under such circumstances, we enjoyed no rest.

By morning the gale had subsided, and the heavy, sluggish waves were slumbering. After waiting to cook our morning meal, and assisting the restoration of animal heat with draughts of Liebig's extract liquefied, we resumed our journey along the southern coast of Uvuma about 8 A.M.

Upon leaving the bay of Mombiti, we were compelled to pass by a point of land closely covered with tall grass, whither we saw a large force of natives rush to take up advantageous positions. As we slowly neared the point, a few of them advanced to the rocks, and beckoned us to approach nearer. We acceded so far as to approach within a few feet, when the natives called out something, and immediately attacked us with large rocks. We sheered off immediately, when a crowd emerged from their hiding-place with slings, with which they flung stones at us, striking the boat and wounding the steersman, who was seated next to me. To prevent further harm, I discharged my revolver rapidly at them, and one of the natives fell, whereupon the others desisted from their attack, and retreated into the grass, leaving us to pursue our way unmolested.

Again edging close to the shore, we continued our investigations of the numerous indentations. The island rose with steep, grassy, treeless slopes to a height of about 300 feet above the lake. Herds of cattle were abundant, and flocks of goats grazed on the hillsides. The villages were many, but unenclosed, and consisted

UJIJI, LOOKING NORTH FROM THE MARKET-PLACE, VIEWED FROM THE ROOF OF OUR TEMBÉ AT UJIJI.

(From a photograph by the Author.)

aimed at the water-line of two or three of the canoes, perforated them through and through, which compelled the crews to pay attention to their sinking crafts, and permitted us to continue our voyage into Napoleon Channel and to examine the Ripon Falls.* On an uninhabited point of Usoga, near the falls, we encamped; and on the 29th March crossed the channel, and coasted along Uganda between numerous islands, the largest of which are densely inhabited. 1875. March 29. Kiwa.

At Kiwa Island we rested for the day, and were received with the greatest cordiality by the chief, who sent messengers to the island of Keréngé, a distance of three miles, to purchase bananas and jars of maramba wine, for the guest, as he said, of the *Kabaka* Mtesa. As it was the first time for twenty-two days that we had lived with natives since leaving Kagehyi we celebrated, as we were in duty bound, our arrival among friends.

The next day, guided and escorted by the chief, we entered Ukafu, where we found a tall handsome young Mtongoleh in command of the district, before whom the chief of Kiwa Island made obeisance as before a great lord. The young Mtongoleh, though professing an ardent interest in us, and voluble of promises, treated us only to Barmecide fare after waiting twenty-four hours. Perceiving that his courtesies, though suavely proffered, failed to satisfy the cravings of our jaded stomachs, we left him still protesting enormous admiration for us, and still volubly assuring us that he was preparing grand hospitalities in our honour.

I was staggered when I understood in its full extent the perfect art with which we had been duped.

* A more detailed account of this part of the lake will be given in later chapters, as I paid three visits to the Ripon Falls, and during the third visit photographed them.

1875. April 3. Kadzi.

cock's feathers waved, and a snowy white and long haired goat-skin, while a crimson robe, depending from his shoulders, completed the full dress.

In the middle of the bay of Kadzi we encountered, and a most ceremonious greeting took place. The commander was a fine lusty young man of twenty or thereabouts, and after springing into our boat he knelt down before me, and declared his errand to the following effect :—

"The *Kabaka* sends me with many salaams to you. He is in great hopes that you will visit him, and has encamped at Usavara, that he may be near the lake when you come. He does not know from what land you have come, but I have a swift messenger with a canoe who will not stop until he gives all the news to the *Kabaka*. His mother dreamed a dream a few nights ago, and in her dream she saw a white man on this lake in a boat coming this way, and the next morning she told the *Kabaka*, and, lo! you have come. Give me your answer, that I may send the messenger. Twiyanzi-yanzi-yanzi!" (Thanks, thanks, thanks.)

Whereupon, as the young commander, whose name was Magassa, understood Kiswahili, I delivered the news to him and to his people freely and frankly; and after I had ended, Magassa translated what the information was into Kiganda, and immediately the messenger departed. Meanwhile Magassa implored me to rest for this one day, that he might show me the hospitality of his country, and that I might enter the *Kabaka's* presence in good humour with him. Persuaded also by my boat's crew to consent, we rowed to the village of Kadzi. Magassa was in his glory now. His voice became imperious to his escort of 182 men; even the feathers of his curious head-dress waved prouder, and his robe had a sweeping dignity worthy of a Roman emperor's. Upon landing, Magassa's stick was employed

CHAPTER IX.

An extraordinary monarch — I am examined — African "chaff" — Mtesa, Emperor of Uganda — Description of Mtesa — A naval review — Arrival at the imperial capital — Mtesa's palace — Fascination of the country — I meet a white man — Col. Linant de Bellefonds — The process of conversion — A grand mission field — A pleasant day with Col. de Bellefonds — Starting for my camp.

1875. April 5. Murchison Bay.

THE little insight we obtained into the manners of Uganda between Soweh Island, Murchison Bay, and Kiwa Island, near Ukafu Bay, impressed us with the consciousness that we were about to become acquainted with an extraordinary monarch and an extraordinary people, as different from the barbarous pirates of Uvuma, and the wild, mop-headed men of Eastern Usukuma, as the British in India are from their Afridi fellow-subjects, or the white Americans of Arkansas from the semi-civilized Choctaws. If politeness could so govern the actions of the men of Kiwa Island, far removed as they were from contact with the Uganda court, and suave duplicity could so well be practised by the Mtongoleh of Ukafu, and such ready, ungrudging hospitality be shown by the chief of Buka, and the *Kabaka's* orders be so promptly executed by Magassa, the messenger, and the chief of Kadzi, what might we not expect at the court, and what manner of man might not this "*Kabaka*" be!

Such were our reflections as Magassa, in his superb canoe, led the way from behind Soweh Island, and his

1875. April 5. Usavara.

Zanzibar. Let Englishmen never henceforth indulge in the illusion, or lay the flattering unction to their self-love, that they are the only people who have studied the art of "chaff." The Zanzibaris are perfect in the art, as the sordid barbarian Saramba discovered to his cost.

The ninth hour of the day approached. We had bathed, brushed, cleaned ourselves, and were prepared externally and mentally for the memorable hour when we should meet the Foremost Man of Equatorial Africa. Two of the *Kabaka's* pages, clad in a costume semi-Kingwana and semi-Kiganda, came to summon us—the Kingwana part being the long white shirt of Zanzibar, folded with a belt or band about the loins, the Kiganda part being the Sohari doti cloth depending from the right shoulder to the feet. "The *Kabaka* invites you to the burzah," said they. Forthwith we issue from our courtyard, five of the boat's crew on each side of me armed with Snider rifles. We reach a short broad street, at the end of which is a hut. Here the *Kabaka* is seated with a multitude of chiefs, Wakungu * and Watongoleh, ranked from the throne in two opposing kneeling or seated lines, the ends being closed in by drummers, guards, executioners, pages, &c. &c. As we approached the nearest group, it opened, and the drummers beat mighty sounds, Tori's drumming being conspicuous from its sharper beat. The Foremost Man of Equatorial Africa rises and advances, and all the kneeling and seated lines rise—generals, colonels, chiefs, cooks, butlers, pages, executioners, &c. &c.

The *Kabaka*, a tall, clean-faced, large-eyed, nervous-looking, thin man, clad in a tarbush, black robe, with a white shirt belted with gold, shook my hands warmly and impressively, and, bowing not ungracefully, invited

* Wakungu is the plural of *mkungu*, a rank equivalent to "general." Watongoleh is the plural of *mtongoleh*, or "colonel."

GROUP OF MR. STANLEY'S FOLLOWERS AT KABINDA, WEST COAST OF AFRICA, JUST AFTER CROSSING THE "DARK CONTINENT."

(From a photograph by Mr. Phillips, of Kabinda.)

CHAPTER X.

Parting with Colonel Linant — Magassa's vanity and disloyalty — The sailors' island — Jumba's Cove — Uganga — Dumo — The Alexandra Nile — Lupassi Point — In danger at Makongo — Alone with Nature — Insect life — Dreams of a happier future — A dark secret — Murabo and the fish — Alice Island — A night never to be forgotten — The treachery of Bumbireh — Saved! — Refuge Island — Wiru — "Go and die in the Nyanza!" — Back in camp — Sad news.

"ADIEU! adieu! mon ami Linant! Remember my words, I shall return within a month; if not, present my compliments to your friends at Ismailia (Gondokoro), and tell them they may see me on the Albert Nyanza," were the last words I said to M. Linant de Bellefonds, as I seated myself in my boat on the morning of the 17th April.* 1875. April 17 Usavara

We had scarcely gone three miles on the voyage, before the vanity of the youth Magassa exceeded all bounds. Deeming it prudent—before it was too late—to lecture him, and hold out prospects of a reward conditional upon good behaviour, I called to him to approach me, as I had something to say to him. He

* Owing to the events which are recorded in this chapter I was unable to return to Mtesa's capital within the time specified to M. Linant, but it is evident that my friend waited nearly six weeks for me. He sustained a fierce attack for fourteen hours from several thousand Wanyoro *en route* to Ismailia, but finally succeeded in making his escape, and reaching Colonel Gordon's headquarters in safety. On the 26th August, however, being on another mission, he was attacked by the Baris near a place called Labore, and he and his party of thirty-six soldiers were massacred. This sad event occurred four days after I returned on my second visit to the Ripon Falls.

1875. April 21. Dumo. view of the outskirts of a pastoral plateau rising westward.

Magassa appeared in the evening from his unsuccessful quest for canoes. He gave a graphic account of the dangers he had encountered at Sessé, whose inhabitants declared they would rather be beheaded by the *Kabaka* than risk themselves on an endless voyage on the stormy sea, but he had obtained a promise from Magura, the admiral in charge of the naval yards at Sessé, that he would endeavour to despatch fourteen canoes after us. Meanwhile, Magassa had left me at Chiwanuko with five canoes, but returned with only two, alleging that the other three leaked so much that they were not seaworthy. He suggested also that, as Magura might cause great delay if left alone, I should proceed with Sentum and Sentageya, and leave him in charge of five. Having witnessed his vanity and heard of his atrocious conduct near Chiwanuko, I strongly suspected him of desiring to effect some more mischief at Dumo, but I was powerless to interpose the strong arm, and therefore left him to answer for his shortcomings to Mtesa, who would doubtless hear of them before long.

After leaving Dumo and Sessé north of us, we had a boundless horizon of water on the east, while on the west stretched a crescent-shaped bay, bordered by a dense forest, ending south at Chawasimba Point. From here another broad bay extends southwards, and is terminated by the northernmost headland of Usongora. Into this bay issues the Alexandra Nile in one powerful deep stream, which, from its volume and dark iron colour, may be traced several miles out. At its mouth it is about 150 yards wide, and at two miles above narrows to about 100 yards. We attempted to ascend higher, but the current was so strong that we made but slow progress,

1875. April. Makongo.

My men were all up before dawn, impatient for the day. Instinct, startled by that ominous drumming, warned them that something was wrong. I was still in my boat with drawn curtains, though able to communicate with my people. At sight of the natives Safeni, the coxswain, hailed me. As I was dressed, I arranged my guns and soon stepped out, and my astonishment was great when I perceived that there were between 200 and 300 natives, all in war costume and armed with spears, and bows and arrows, and long-handled cleaver-like weapons, with ample and long cane shields for defence, so close to us. For this terrible-looking body of men stood only about thirty paces off regarding us steadfastly. It was such a singular position, so unusual and so strangely theatrical, that, feeling embarrassed, I hastened to break the silence, and advanced towards a man whom I recognized as the elder who had given me some native wine on the previous evening.

"What means this, my friend?" I asked. "Is anything wrong?"

He replied rapidly, but briefly and sternly, in the Kinyambu language, which as I did not understand, I called the Mtongoleh Sentum to translate for me.

"What do you mean by drawing your canoes on our beach?" I was told he asked.

"Tell him we drew them up lest the surf should batter them to pieces during the night. The winds are rough sometimes, and waves rise high. Our canoes are our homes, and we are far from our friends who are waiting for us. Were our canoes injured or broken, how should we return to our friends?"

He next demanded, "Know you this is our country?"

"Yes, but are we doing wrong? Is the beach so soft that it can be hurt by our canoes? Have we cut down your bananas, or entered into your houses? Have we

1875. April 27. Alice Island.

The next morning, when I awoke, I found that we were camped under the shadow of a basaltic cliff, about 50 feet high, at the base of which was the fishermen's cavern, extending about 15 feet within. The island was lofty, about 400 feet above the lake at its highest part, nearly four miles in length, and a mile and a half across at its greatest breadth. The inhabitants consisted of about forty families from Ukerewé, and owned King Lukongeh as their liege lord.

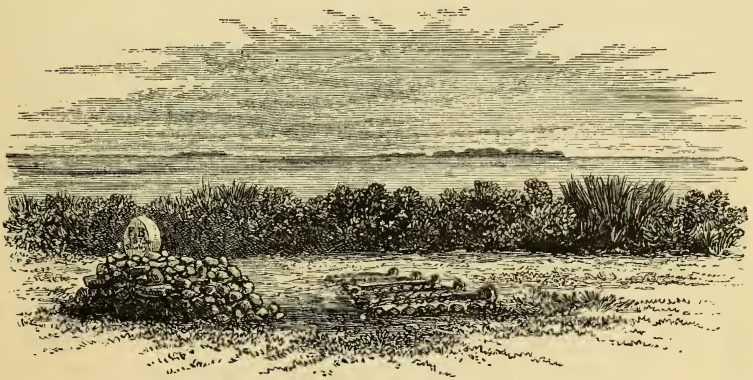
The summit of Alice Island is clothed with an abundance of coarse grass, and the ravines and hollows are choked with a luxuriance of vegetable life—trees, plants, ferns, ground orchids, and wild pine-apple: along the water's edge there waves a thin strip of water-cane. The people became fast friends with us, but their keen trading instincts impelled them to demand such exorbitant prices for every article that we were unable to purchase more than a few ears of corn. I obtained a view from the summit with my field-glass, but I could distinguish nothing east or south-east. South-west we saw the Bumbireh group, and to purchase food we were compelled to proceed thither—disagreeably convinced that we had lost a whole day by calling at Alice Island, whereas, had we kept a direct course to the south, we might have reached the Bumbireh group in a few hours.

As we started only at noon from Alice Island, being delayed by expectations of seeing Magassa, and also by the necessity for purchasing something even at high prices to prevent starvation, we did not reach Barker's Island—the easternmost of the Bumbireh group—until night, which we passed most miserably in a little cove surrounded by impenetrable brushwood. It was one downpour of rain throughout the whole night, which compelled us to sit up shivering and supperless, for to crown our discomforts, we had absolutely nothing to eat.

exploring boat sailing towards Kagehyi dissipated all alarm, concern, and fear. 1875. May 6. Kagehyi.

As the keel grounded, fifty men bounded into the water, dragged me from the boat, and danced me round the camp on their shoulders, amid much laughter, and clapping of hands, grotesque wriggling of forms, and real Saxon hurrahing.

Frank Pocock was there, his face lit up by fulness of joy, but when I asked him where Frederick Barker was, and why he did not come to welcome me, Frank's face clouded with the sudden recollection of our loss as he answered, "Because he died twelve days ago, Sir, and he lies there," pointing gravely to a low mound of earth by the lake!



CAIRN ERECTED TO THE MEMORY OF FREDERICK BARKER: MAJITA, AND URURI MOUNTAINS IN THE DISTANCE, ACROSS SPEKE GULF.

(*From a photograph by the Author.*)

1875. May 7–15. Kagehyi. abandoned all hope of seeing him, or of being able to reach Uganda by water. We prepared therefore to march overland by way of Mweré through King Rwoma's country. We made no secret of it. Kaduma was informed, and he communicated it to everyone, and so it soon came to Rwoma's ears.

But King Rwoma, being an ally of Mirambo, entertained a strong objection to Wangwana, and he had exaggerated ideas of the appearance of the white men who were at Kagehyi. Some silly child of nature had told him there was a white man at Kagehyi with "long red hair, and great red eyes"—it was probably Frank, though a libellous caricature of him certainly—and the report induced Rwoma to send an embassy to Kagehyi. He said: "Rwoma sends salaams to the white man. He does not want the white man's cloth, beads, or wire, and the white man must not pass through his country; Rwoma does not want to see him or any other white man with long red hair down to his shoulders, white face, and big red eyes; Rwoma is not afraid of him, but if the white man comes near his country, Rwoma and Mirambo will fight him." To this bold but frank challenge the Wasukuma added other reasons to prove that the overland route was impassable. The road between Muanza and Mweré was closed by factious tribes. Rwoma was an ally of Mirambo; Kijaju, his neighbour, was an ally of the predatory Watuta; the chief of Nchoza, hard by him, was at war with the Watuta; Antari, king of Ihangiro and Bumbireh, would naturally resent our approach; Mankorongo, successor of Swarora of Usui, could only be appeased with such tribute as would be absolutely ruinous. If I proceeded south to Unyanyembé, the Wangwana could never be held together, and the Expedition would dissolve like snow.

By water what was the outlook? Magassa and his

Lukongeh's dominions east of Rugedzi Channel were acquired by the forcible dispossession of Wataturu shepherds, after a fierce battle, which lasted five days, during which many of the Wakerewé were slain by the poisoned arrows of the shepherds. Though they live harmoniously together now, there is as much difference between the Wakerewé and the Wataturu as

1875. June 1–6 Ukerewé.

AT THE LANDING-PLACE OF MSOSSI:
VIEW OF KITARI HILL TO THE LEFT; MAJITA MOUNTAIN TO THE RIGHT.
(*From a photograph by the Author.*)

exists between a Nubian and a Syrian Arab. The Wataturu are light-coloured, straight, thin-nosed and thin-lipped, while the Wakerewé are a mixture of the Ethiopic and negro type.

The king is supposed to be endowed with supernatural power, and Lukongeh seizes every opportunity to heighten this belief. He is believed to be enabled to create a drought at pleasure, and to cause the land to

1875. June 1-6. Ukerewé.

Kaduma of Kagehyi, according to Khamis, possessed a hippopotamus which came to him each morning, for a long period, to be milked!

It requires twelve goats and three hoes to purchase a wife in Ukerewé from her parents. Sungoro, the Arab, was obliged to pay Lukongeh 350 lbs. of assorted beads and 300 yards of good cloth before he succeeded in obtaining one of his young sisters in marriage. If the lover is so poor that he has neither goats nor hoes, he supplies such articles as spears, or bows and arrows, but he cannot obtain a wife until he furnishes a sufficient dowry to please her parents. If the parents or older relatives are grasping, and impose hard conditions, the state of the lover is hard indeed, as frequently after marriage demands are made for cattle, sheep, goats, &c., a refusal of which renders the marriage void until children have been born, when all connection with her blood relatives ceases.

Thieves, adulterers, and murderers are put to death by decapitation. They may escape death, however, by becoming the slaves of the party they have wronged.

Coils of brass wire are much coveted by the Wakerewé, for the adornment of their wives, who wear it in such numerous circlets round their necks as to give them at a distance an appearance of wearing ruffs. Wristlets of copper and brass and iron, and anklets of the same metal, besides armlets of ivory, are the favourite decorations of the males.

Families in mourning are distinguished by bands of plantain leaf round their heads, and by a sable pigment of a mixture of pulverized charcoal and butter. The matrons who have fallen into the sere of life are peculiar for their unnatural length of breasts, which, depending like pouches down to the navel, are bound to their bodies by cords. The dress of men and women

A VILLAGE IN SOUTH-EAST MANYEMA.

Through the darkness I shouted out to the frightened men, that if any more canoes collapsed, the crews should at once empty out the grain and beads, but on no account abandon their boats, as they would float and sustain them until I could return to save them. 1875. June 20 Miandereh.

I had scarcely finished speaking before the alarming cries were raised again: "Master, the canoe is sinking! Quick, come here. Oh, master, we cannot swim!"

Again I hurried up to the cries, and distinguished two men paddling vigorously, while five were baling. I was thinking how I could possibly assist them, when other cries broke out: "The boat! Bring the boat here! Oh, hurry—the boat, the boat!" Then another broke out, "And we are sinking—the water is up to our knees. Come to us, master, or we die! Bring the boat, my master!"

It was evident that a panic was raging amongst the timid souls, that the people were rapidly becoming utterly unnerved. In reply to their frenzied cries, and as the only way to save us all, I shouted out sternly: "You who would save yourselves, follow me to the islets as fast as you can; and you who are crying out, cling to your canoes until we return."

We rowed hard. The moon rose also, and cheered us in half an hour with a sight of Miandereh, for which we steered. Her brightness had also the effect of rousing up the spirits of the Wangwana; but still the piteous cries were heard far behind: "Master! oh, master! bring your boat—the boat!"

"Hark to them, my boys—hark," I sang out to my crew, and they responded to my appeal by causing the *Lady Alice* to fly through the water, though the waves almost curled over her sides. "Pull, my men; break your oars; shoot her through the water; life and death hang on your efforts. Pull like heroes." She hissed

1875. June 21. Singo. reached at 9 A.M. A few canoes were then hastened back to Miandereh for the remainder.

It will be remembered that, while the boat was returning from Uganda and passing by Ito, an island situated half a mile south-west of Singo, the natives of Ito drove us away by slinging stones at us. Such a force as we now numbered could not be received with such rudeness: at the same time they were secure from molestation by us. I despatched therefore Lukanjah and Mikondo, the Wakerewé guides, to the island of Ito, to explain to the natives who we were, and to remove all fears of reprisal. Lukanjah was extremely successful, and brought the chief of Ito, who, as some atonement for our previous treatment, had furnished himself with peace-offerings in the shape of a couple of fat kids, and several bunches of mellow plantains. The large island of Komeh also, on the next day, sent its king to rejoice with us over numerous jars of potent beer and many slaughtered goats. The king of Komeh sold us besides four good, almost new, canoes of sufficient capacity to render us secure from further anxiety.

The Wangwana, after their terrible experiences while crossing the entrance to Speke Gulf, were awakened to the necessity of narrowly inspecting and carefully repairing their canoes. At Kagehyi the repairs had been extremely superficial, but the men were now fully alive to the importance of good caulking and a thorough relacing of the planks together, while Frank, Lukanjah, and I superintended their work.

Seven hours' paddling on the 24th June brought us to Refuge Island, and on its south side we proceeded to establish a strong camp. The 25th was employed in constructing one large store hut for the grain, and another for the property of the Expedition; and the huts of the garrison were built with due regard to the strict watch of the camp.

over the island on which, on that terrible day of our escape from Bumbireh, we had found a refuge and relief in our distress, and now an asylum for half of the Expedition for about a month. The younger portion of the garrison knew every nook and cranny of our island home, and had become quite attached to it. On the eastern side about fifteen fruit trees had been discovered by them, laden with delicious berries, the flavour of which seemed something of a mixture of custard apple and a ripe gooseberry. The stones of this small fruit were two in number, like small date-stones. The leaves of the tree resemble those of the peach; its fruit are smooth-surfaced, and hang in threes; its wood is tough and flexible. It is no doubt a species of the *Verbenaceæ*. The garrison had failed to consume half the quantity found, so that, when I arrived with a reinforcement of 150 men, there was a sufficient quantity left to cause them all to remember the sweet fruit of Refuge Island.

1875. July 17. Refuge Island.

On this day, Kijaju, king of Komeh, visited me, to our mutual satisfaction. He furnished me with two guides to accompany me to Uganda, who were to be returned to Komeh along with Lukanjah and Mikondo. Their assistance was valuable only as the means of furnishing me with the names of localities between Refuge Island and Uzongora.

In the same manner that we had left Kagehyi, we departed from Refuge Island, viz. by embarking the garrison, and leaving those who had stayed at Kagehyi to rest upon Refuge Island until we should return for them.

The night was passed with a wild dance under the moonlight, at which three kings were present, who participated with all the light-hearted gaiety of children in the joyous sport.

Old Kijaju distinguished himself on the wild "fan-

1875. July 25. Mahyiga. our proffers of gifts, they spurned the water towards us, and replied with mockery.

On the 25th, when the Iroba natives came, I adopted, after due forethought, a sterner tone, perceiving that amiability was liable to contempt and misconstruction. I told them that the king of Iroba must prove his friendship by sending food for sale by noon of the next day; and that as I was assured he was in communication with the king of Bumbireh, his neighbour, I should expect either the return of the oars or two or three men as sureties and pledges of peace. I knew the mainland was hostile, and since I was compelled to proceed to Uganda, I resolved to be assured, before venturing the lives of the women and children in rotten and crowded canoes, that I should be permitted to proceed in peace, and not be attacked midway between Bumbireh and the mainland.

The natives, cowed a little by the tone of voice, promised that there should be no delay in sending provisions, bananas, milk, honey, chickens, even oxen, for the white M'kama.

On the morning of the 26th, the men at the observation post reported that they saw a great many canoes proceeding from the mainland towards the great island of Bumbireh. I ascended the road to the summit, and with my glass I counted eighteen canoes, heavily laden with men, and watched them till they had passed round Iroba's westernmost point towards Bumbireh. It was evident that mischief was brewing, but how or in what shape I could not tell. It was probable that they would attack the island by night, knowing we were not very strong in numbers at the time. It was a very possible feat, for the islanders, as we had experienced, were not dull-witted, and were resolute and brave. Meantime, what should I do in such a case?

I waited until 3 P.M. for the king of Iroba. He did

1875. August 4. Bumbireh.

By this manœuvre the enemy was revealed in all his strength. The savages were massed behind the plantains as I had suspected, and from their great numbers proved much too strong to be attacked under cover. All the eastern and northern sides of the bay were surrounded by lofty hills, which sloped steeply to within a few feet of the water's edge, and were covered with small shingly rocks, and thin short grass. The low shelf of land that lay between the hill base and the water was margined with tall cane-grass.

We steered straight east towards the more exposed hill slopes. The savages, imagining we were about to effect a landing there, hurried from their coverts, between 2000 and 3000 in number. I examined the shores carefully, to see if I could discover the canoes which had conveyed this great number of warriors from the mainland. Meanwhile we pulled slowly, to afford them time to arrange themselves.

Arrived within 100 yards of the land, we anchored in line, the stone anchors being dropped from midships that the broadsides might front the shore. I told Lukanjah of Ukerewé to ask the men of Bumbireh if they would make peace, whether we should be friends, or whether we should fight.

"Nangu, nangu, nangu!" ("No, no, no!") they answered loudly, while they flourished spears and shields.

"Will they not do anything to save Shekka?"

"Nangu, nangu! Keep Shekka; he is nobody. We have another M'kama" (king).

"Will they do nothing to save Antari's son?"

"Nangu, nangu. Antari has many sons. We will do nothing but fight. If you had not come here, we should have come to you."

"You will be sorry for it afterwards."

1875. August 5. Bumbireh.

when, on coming to the bay, we saw hundreds of people lining the topmost ridges, I deemed it expedient to make a demonstration once more in order to discover the effect of the previous day's engagement. On arriving near the shore, a shot was fired, the effect of which was to cause about a hundred to scamper away hastily. Others, whom we distinguished as elders, after hailing us, came down towards us.

Lukanjah was requested to ask, "If we were to begin the fight again?"

"Nangu, nangu, M'kama." ("No, no, king.")

"The trouble is over then?"

"There are no more words between us."

"If we go away quietly, will you interfere with us any more?"

"Nangu, nangu."

"You will leave strangers alone in future?"

"Yes, yes."

"You will not murder people who come to buy food again?"

"Nangu, nangu."

I then told them that, having murdered one and wounded eight of Mtesa's people, it would be my duty to convey Shekka and his friends to him, but I should intercede for them, and they would probably be back in two moons. Advantage was also taken to point out the contrast between the conduct of Bumbireh and that of Ukerewé, Komeh, Itawagumba, Kytawa, and Kamiru, and to adorn the brief speech with a moral.

Turning away, we coasted along the much indented shores of the savage island, and several times had opportunities of distinguishing the altered demeanour of the natives and to observe that their fierce temper had abated.

King Kamiru received us with princely magnifi-

IN COUNCIL: THE COURTYARD OF OUR TEMBÉ AT UJIJI.

(From a photograph by the Author.)

CHAPTER XII.

We find Mtesa at war — "Jack's Mount" — Meeting with Mtesa — The Waganda army in camp and on the march — The imperial harem — In sight of the enemy — The Waganda fleet — Preliminary skirmishing — The causeway — The massacre of Mtesa's peace party — "What do you know of angels?" — Mtesa's education proceeds in the intervals of war — Translating the Bible — Jesus or Mohammed? — Mtesa's decision — The royal proselyte.

1875. August 15 Bwiru.

At Dumo rumour and gossip were busy about a war and a mighty preparation which Mtesa, the Emperor of Uganda, was making for an expedition against the Wavuma. He had not been as yet actually engaged, it was said, though it was expected he would be shortly. In the hope, then, of finding him at his capital, I resolved to be speedy in reaching him, so that, without much delay, I might be able to return and prosecute my journey to Lake Albert.

The first day, favoured by a gale from the north-west, the *Lady Alice* left the fastest of the Waganda canoes far behind, but, obliged to halt for her company, put in for the night among the mosquito-haunted papyrus of Bwiru. The next day, after sailing across Sessé Channel, and passing the mouth of the Katonga, we rested at Jumba's Cove in Unjaku. From this cove runs a wide road constructed by Mtesa about two years before, when he undertook to invade Ankori and punish Mtambuko, the king of that shepherd state. Though untouched during two years, it is still sufficiently clear

1875. August 22. Makindo. Channel, called the Nagombwa, and two on the Uganda side—the Zedziwa, rising in Makindo near Grant Bay, and the Mwerango, rising west of Mtesa's capital—any of which, seen by travellers journeying at a little distance from the lake, might be supposed by them to be outlets of Lake Victoria. The Nagombwa empties into the Victoria Nile not far from Urondogani; the Zedziwa empties into the Victoria Nile near Urondogani, and the Mwerango flows into the Mianja, the Mianja flows into the Kafu, and the Kafu into the Victoria Nile, somewhere in the neighbourhood of Rionga's Island.

At Makindo I received the Emperor's salaams for the fifth time since arriving in Uganda, and his walking-stick,* as a token that it really was Mtesa who sent the repeated messages of welcome. By sea and by land his messengers of welcome had met me, and each stage was supplied with an "augmented greeting" with many manifestations of his regard. I was well convinced, from the repeated expeditions sent by land and water to hunt up news of me when Magassa reported me as dead, that the friendship conceived for me by Mtesa was something more than in name.

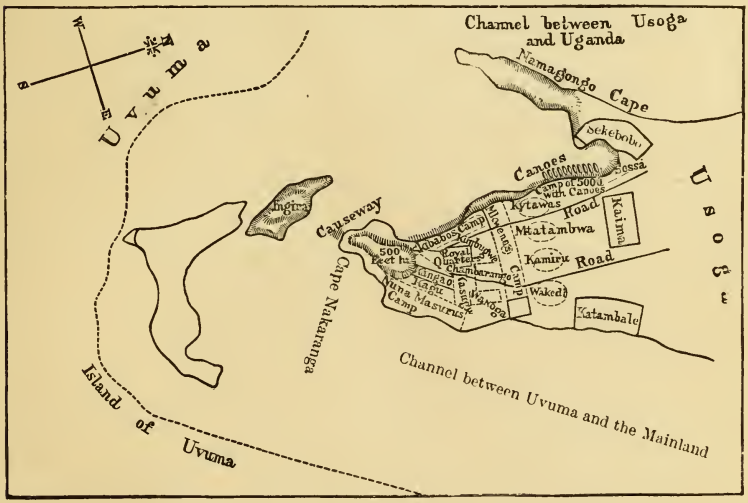
Arriving next day at Ugungu, opposite Jinja, or the Ripon Falls, two more messengers came up breathless from the imperial camp—which I could see covering many miles of ground—with yet an additional welcome, and pointed out on the opposite side Mtesa and his chiefs, most picturesque in their white dresses and red caps, with a large concourse of attendants, waiting to see my party cross the channel. Five large canoes were in readiness at the ferry, and also soldiers of the royal guard to escort us through the vast crowds on the other side of the channel.

Far different was the scene on this day around the

* This custom of sending walking-sticks also obtains in Dahomey.

and Kimbugwé, by Kasuju with the guard of the imperial family, and the bluff, outspoken Kitunzi, chief of the Katonga valley. 1875. Sept. 1. Nakaranga.

The following rough sketch may assist the reader to understand better the locality which at this period was of such importance to Uganda. By sunset the army was comfortably housed in some 30,000 dome-like huts, above which here and there rose a few of a conical



shape and taller than the rest, showing the temporary residences of the various chiefs.

Amid all the hurry and bustle the white stranger "Stamlee" (as all the Waganda now called me) was not forgotten. Commodious quarters were erected and allotted to him and his boat's crew, by express orders from Mtesa, near the great broadway which the Katekiro constructed, leading from the imperial quarters to the point of Cape Nakaranga.

Anxious to see what chances Mtesa possessed of victory over his rebellious subjects, I proceeded along the road over the mountain to a position which com-

1875. September. Nakaranga. 72 feet in length, 7 feet 3 inches in breadth, and was 4 feet deep within, from keel to gunwale. The thwarts were 32 in number, to seat 64 paddlers besides the pilot. There were probably over 100 canoes between 50 and 70 feet in length, and about 50 between 30 and 50 feet long; the remaining 80 fighting-boats were of all sizes, from 18 to 30 feet long. The rest of the fleet consisted of small boats fit only to carry from three to six men.

The largest class—100 in number—would require on an average fifty men each to man them, which would be equal in the aggregate to 5000. The second class would require on an average forty men each, or 2000 to man the fifty canoes. The third class would average twenty men each, and being eighty in number, would require 1600 men to man them, the sum total standing therefore at 8600.

A very respectable figure for a naval force, most men would think. But in a battle on the lake, or for such an occasion as the present, when the resources of the Empire were mustered for an important war, they would be further required to carry a strong force to assault Ingira Island. The canoes for the assault would therefore be crammed with fighting men, the largest class carrying from 60 to 100 men exclusive of their crews; so that the actual fact is that Mtesa can float a force of from 16,000 to 20,000 on Lake Victoria for purposes of war.

Of the spirit with which the Wavuma intended to fight the Waganda we had proof enough on the second day of our arrival. They dashed up close to the shore, and back again into the lake, three or four times, before the Waganda remembered that they had means at hand in the shape of muskets to purge them of this bravado. As the shots were fired at the canoes, most of the Wavuma bent their heads low and paddled

mechanics to divinity, for my purpose in this respect was not changed. During my extemporized lectures, I happened to mention angels. On hearing the word, Mtesa screamed with joy, and to my great astonishment the patricians of Uganda chorused, "Ah-ah-ah!" as if they had heard an exceedingly good thing. Having appeared so learned all the afternoon, I dared not condescend to inquire what all this wild joy meant, but prudently waited until the exciting cries and slapping of thighs were ended. 1875. September. Nakaranga.

The boisterous period over, Mtesa said, "Stamlee, I have always told my chiefs that the white men know everything, and are skilful in all things. A great many Arabs, some Turks, and four white men have visited me, and I have examined and heard them all talk, and for wisdom and goodness the white men excel all the others. Why do the Arabs and Turks come to Uganda? Is it not for ivory and slaves? Why do the white men come? They come to see this lake, our rivers and mountains. The Arabs bring cloth, beads and wire, to buy ivory and slaves; they also bring powder and guns; but who made all these things the Arabs bring here for trade? The Arabs themselves say the white men made them, and I have seen nothing yet of all they have brought that the white men did not make. Therefore, I say, give me the white men, because if you want knowledge you must talk with them to get it. Now, Stamlee, tell me and my chiefs what you know of the angels."

Verily the question was a difficult one, and my answer would not have satisfied Europeans. Remembering, however, St. Paul's confession that he was all things to all men, I attempted to give as vivid a description of what angels are generally believed to be like, and as Michael Angelo and Gustave Doré have laboured to illustrate them, and with the aid of Ezekiel's and

1875. October 6. Nakaranga. "Take everybody, do anything you like; I will give you Sekebobo and all his men."

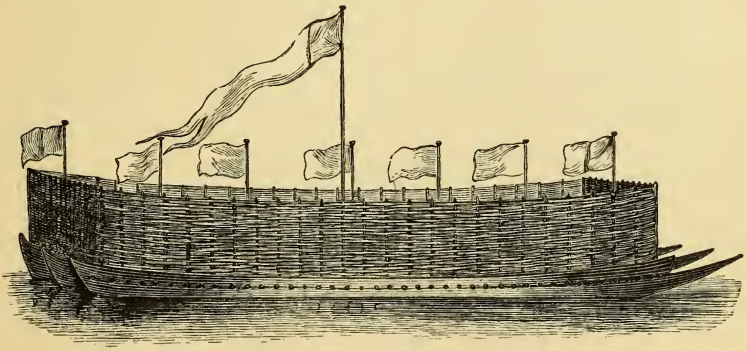
The next morning Sekebobo brought about 2000 men before my quarters, and requested to know my will. I told him to despatch 1000 men to cut long poles 1 inch thick, 300 to cut poles 3 inches thick and 7 feet long, 100 to cut straight long trees 4 inches thick, and 100 to disbark all these, and make bark rope. Himself and 500 men I wished to assist me at the beach. The chief communicated my instructions and urged them to be speedy, as it was the Emperor's command, and himself accompanied me to the canoe fleet.

I selected three of the strongest-built canoes, each 70 feet long and 6½ feet wide, and, after preparing a space of ground near the water's edge, had them drawn up parallel with one another, and 4 feet apart from each other. With these three canoes I began to construct a floating platform, laying the tall trees across the canoes, and lashing them firmly to the thwarts, and as fast as the 7-foot poles came, I had them lashed in an upright position to the thwarts of the outer canoes, and as fast as the inch poles arrived, I had them twisted in among these uprights, so that when completed, it resembled an oblong stockade, 70 feet long by 27 feet wide, which the spears of the enemy could not penetrate.

On the afternoon of the second day, the floating fort was finished, and Mtesa and his chiefs came down to the beach to see it launched and navigated for a trial trip. The chiefs, when they saw it, began to say it would sink, and communicated their fears to Mtesa, who half believed them. But the Emperor's women said to him: "Leave Stamlee alone; he would not make such a thing if he did not know that it would float."

On receiving orders to launch it, I selected sixty paddlers and 150 musketeers of the bodyguard to stand by to embark as soon as it should be afloat, and appointed Tori and one of my own best men to superintend its navigation, and told them to close the gate of the fort as soon as they pushed off from the land. About 1000 men were then set to work to launch it, and soon it was floating in the water, and when the crew and garrison, 214 souls, were in it, it

1875. October 8. Nakaranga.



THE FLOATING FORTLET MOVING TOWARDS INGIRA.

was evident to all that it rode the waves of the lake easily and safely—

> "The invention all admired, and each how he
> To be the inventor missed, so easy it seemed
> Once found, which yet unfound most would have thought
> Impossible"—

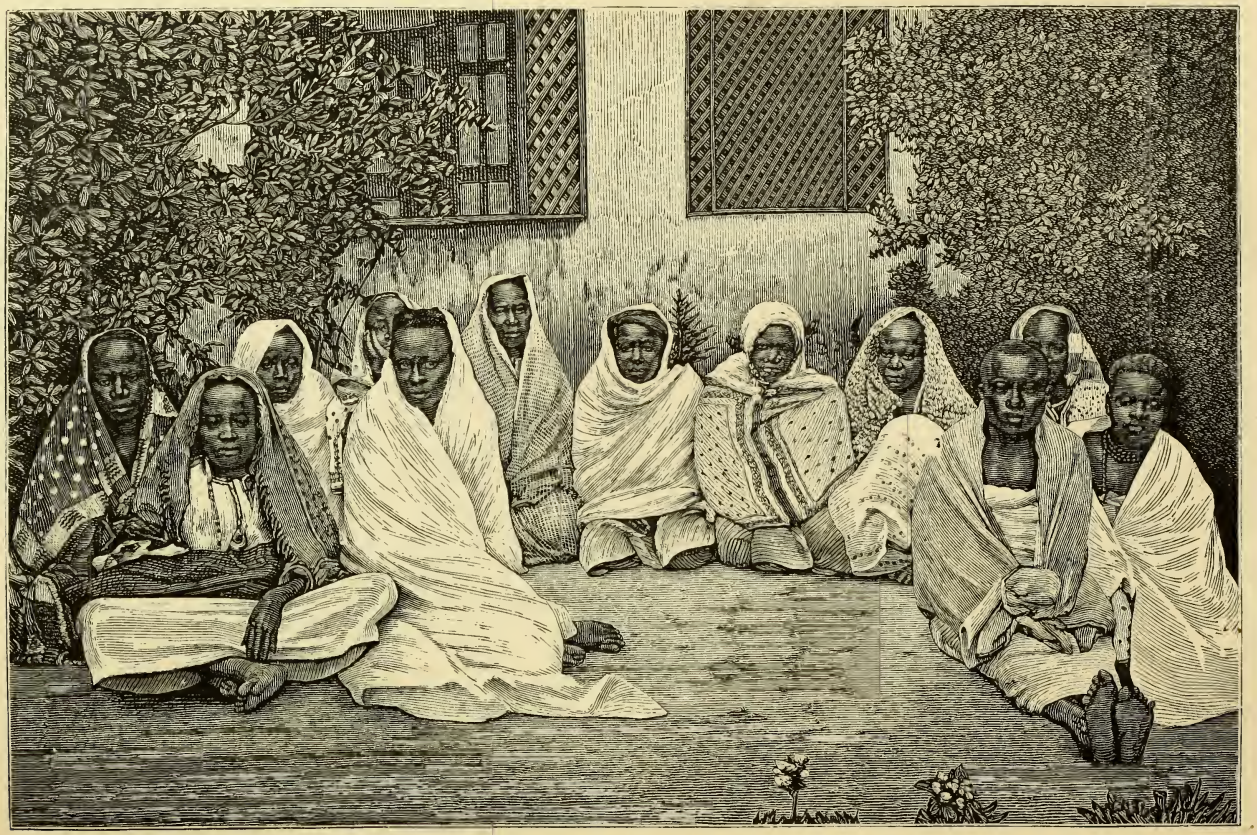
and a burst of applause from the army rewarded the inventor.

Several long blue Kaniki and white and red cloths were hoisted above this curious structure, which, when closed up all round, appeared to move of its own accord in a very mysterious manner, and to conceal within its silent and impenetrable walls some dread thing, well calculated to strike terror into the mind of the ignorant savage.

1875. October 15. Nakaranga. We set out next morning, the 15th October, at three o'clock. We were wakened by the tremendous "Jojussu," the great king of war-drums. Instantly we began to pack up, but I was scarcely dressed before my people rushed up to me, crying that the immense camp was fired in a hundred different places. I rushed out of my hut, and was astounded to see that the flames devoured the grass huts so fast that, unless we instantly departed, we should be burnt along with them. Hastily snatching my pistols, I bade the Wangwana shoulder the goods and follow me as they valued their lives.

The great road from Mtesa's quarters to Nakaranga Point, though 100 feet wide, was rendered impassable by furious, overlapping waves of fire. There was only one way left, which was up the slope of Nakaranga mountain, and through the camp of the Wasoga. We were not alone in the attempt to escape by this way, for about 60,000 human beings had sought the same path, and were wedged into an almost solid mass, so great was the danger and the anxiety to be away from the cruel sea of fire below.

It was a grand scene, but a truly terrible one; and I thought, as I looked down on it, that the Waganda were now avenging the dead Wavuma with their own hands, for out of a quarter of a million human beings there must have been an immense number of sick unable to move. Besides these, what numbers of witless women and little ones having lost presence of mind must have perished; and how many must have been trampled down by the rush of such a vast number to escape the conflagration! The wide-leaping, far-reaching tongues of flame voraciously eating the dry, tindery material of the huts, and blown by a strong breeze from the lake, almost took my breath away, and several times I felt as if my very vitals were being scorched; but with heads bent low we charged on



1. Wife of Murabo.
2. " Robert.
3. " Mana Koko.
4. Half-caste of Ganbaragara, whom Wadi Rehani married.
5. Zaidi's wife.
6. Wife of Wadi Baraka.
7. Wife of Manwa Sera.
8. " Chowpereh.
9. " Muini Pembé.
10. Wife of Muscati.
11. " Chiwonda.
12. " Mufta.

told that he was about sixteen years of age when he succeeded to his father, and about forty when he died, and that he reigned, therefore, twenty-four years. As Mtesa ascended the throne in his nineteenth year, and as he has already reigned fifteen years (up to 1875), Suna must have been born in 1820, begun to reign in 1836, and died in 1860. 1875. October. Uganda.

Suna, so his intimate friends still alive told me, was short of stature and of very compact built, most despotic and cruel, but brave and warlike.

He had a peculiar habit, it is said, of sitting with his head bent low, seldoml ooking up. His attitude seemed to be that of one intently tracing designs on the ground, though in reality he was keenly alive to all that was transpiring around him. He frequently beheaded his people by hundreds. It is reported that one day he executed 800 people of Uganda for a single crime committed. Other punishments which he inflicted were dreadful, such as gouging out eyes, and slitting ears, noses, and lips. It is said that he so seldom lifted his eyes from the ground that whenever he did look up at a person, the executioners, called "Lords of the Cord," understood it as a sign of condemnation.

Any messenger arriving with news was compelled to crawl on his knees, and in this position to whisper it into the king's ears. Whenever he passed along a path, the announcement "Suna is coming" sufficed to send the people flying in a panic from the neighbourhood.

To strangers from other countries he was most liberal and hospitable, and many Arab traders have had cause to bless the good fortune that conducted them to Uganda in the days of Suna.

This Emperor, or *Kalaka*, as the rulers of Uganda, after their vast conquests, were styled, was also exceedingly fond of dogs. For the sustenance of one of his

1875. October. Uganda.

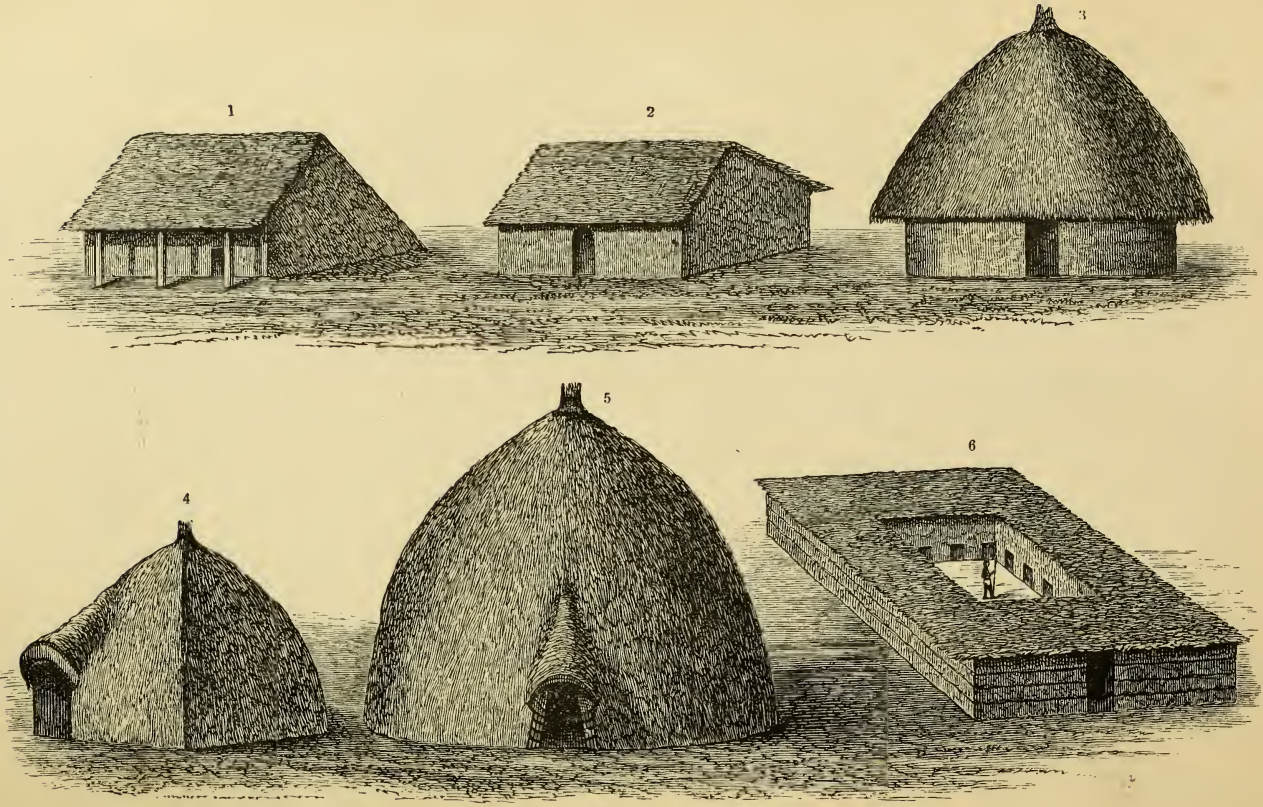
He soon found reasons for slaying all his brothers, and, having disposed of them, turned upon the chiefs, who had elected him Emperor of Uganda, and put them to death, saying that he would have no subject about him to remind him that he owed his sovereignty to him.

According to his father's custom, he butchered all who gave him offence, and that lion in war, Namujurilwa, as also the Katekiro, he caused to be beheaded. Frequently, when in a passion, he would take his spear in hand and rush to his harem, and spear his women until his thirst for blood was slaked.

It is probable that Mtesa was of this temper when Speke saw him, and that he continued in it until he was converted by the Arab Muley bin Salim into a fervid Muslim. After this, however, he became more humane, abstained from the strong native beer which used to fire his blood, and renounced the blood-shedding custom of his fathers.

Mtesa's reign, like that of his predecessor, has been distinguished by victories over many nations, such as the Wanyankori, Wanyoro, Wasui, Wazongora, and Wasoga, and his Katekiro has carried his victorious flag to Ruanda and to Usongora on the Muta Nzigé. He has likewise sent embassies to the Khedive's pasha of Gondokoro, to Sultans Majid and Barghash of Zanzibar, and, having entertained most hospitably Captains Speke and Grant, Colonel Long of the Egyptian army, myself, and M. Linant de Bellefonds, is now desirous of becoming more intimate with Europe, to introduce specie into his country, and to employ European artisans to teach his people.

For the interesting facts of the preceding pages, the world is indebted to the gossip Sabadu, for until his revelations, as herein recorded, Uganda and a large portion of Equatorial Africa were (to use the words



1. Wangwana hut in camp.
2. Do. do.
3. Unyamwezi hut.
4. Hut of Karagwé Uddu.
5. Hut of Uganda.
6. Small tembé of Ugogo.

HUTS OF EAST CENTRAL AFRICA.

1875. October. Uganda.

through eight or ten courts, towards the audience-hall, and in their noisy haste we may see the first symptoms of that fawning servility characteristic of those who serve despots.

The next scene we have is a section of a straw house, with a gable-roof—about 25 feet high, 60 feet long, and 18 feet in breadth.

At the farther end, by the light afforded by the wide entrance, we perceive the figure of a man clad in an embroidered scarlet jacket and white skirt seated on a chair, guarded on either side by a couple of spearmen and two men bearing muskets. The chiefs and principal men now hastening through the gates bow profoundly before him; some, after the Muslim's custom, kiss the palms and back of his right hand; others, adhering to the original customs of the country, prostrate themselves to the ground, and, throwing their hands towards him, exclaim, while kneeling, "Twiyanzi, yanzi!" after which they severally betake themselves to their respective seats in order of rank. Two long rows of seated men are thus formed along the caned walls of the hall of audience, facing towards the centre, which is left vacant for the advent of strangers and claimants, and the transaction of business, justice, &c.

Being privileged, we also enter, and take a seat on the right-hand side, near the Katekiro, whence we can scrutinize the monarch at our leisure.

The features, smooth, polished, and without a wrinkle, are of a young man, who might be of any age between twenty-five and thirty-five. His head is clean-shaven and covered with a fez, his feet are bare and rest on a leopard-skin, on the edge of which rests a polished white tusk of ivory, and near this are a pair of crimson Turkish slippers. The long fingers of his right hand grasp a gold-hilted Arab scimitar; the left is extended over his left knee, reminding one of

appears to have concentrated itself, and fused all lesser mountains and hills into one grand enormous mass, the height and size of which dwarfs all hitherto seen, and which, disdaining vulgar observation, shrouds its head with snow and grey clouds. 1875. October. Uganda.

Indeed, so gradual is the transition and change in the aspect of the land from Lake Victoria to Beatrice Gulf that one may draw this one-hundred-miles-wide belt into five divisions of equal breadth, and class them according to the limits given above. Let us imagine a railway constructed to run from one lake to the other—what scenes unrivalled for soft beauty, luxuriance, fertility, and sublimity would be traversed!

Starting from the sea-like expanse of the Victoria Lake, the traveller would be ushered into the depths of a tall forest, whose meeting tops create eternal night, into leafy abysms, where the gigantic sycamore, towering mvulé, and branchy gum strive with one another for room, under whose shade wrestle with equal ardour for mastery the less ambitious trees, bushes, plants, llianes, creepers, and palms. Out of this he would emerge into broad day, with its dazzling sunshine, and view an open rolling country, smooth rounded hills, truncated cones, and bits of square browed plateaus, intersected by broad grassy meads and valleys thickly dotted with ant-hills overgrown with brushwood. Few trees are visible, and these, most likely, the candelabra or the tamarisk, with a sprinkling of acacia. As some obstructing cone would be passed, he would obtain glimpses of wide prospects of hill, valley, mead, and plain, easy swells and hollows, grassy basins and grassy eminences, the whole suffused with fervid vapour.

These scenes passed, he would find himself surrounded by savage hills, where he would view the primitive rock in huge, bare, round-backed masses of a greyish blue

1875. October. Uganda.

which pervades all, from the highest to the lowest. A naked or immodest person is a downright abomination to a follower of Mtesa's court, and even the poorest peasants frown and sneer at absolute nudity.

It has been mentioned above that the Waganda surpass other African tribes in craft and fraud, but this may, at the same time, be taken as an indication of their superior intelligence. This is borne out by many other proofs. Their cloths are of finer make; their habitations are better and neater; their spears are the most perfect, I should say, in Africa, and they exhibit extraordinary skill and knowledge of that deadly weapon; their shields are such as would attract admiration in any land, while the canoes surpass all canoes in the savage world.

The Waganda frequently have recourse to drawing on the ground to illustrate imperfect oral description, and I have often been surprised by the cleverness and truthfulness of these rough illustrations. When giving reasons firstly, secondly, and thirdly, they have a curious way of taking a stick and breaking it into small pieces. One piece of a stick delivered with emphasis, and gravely received by the listener in his palm, concludes the first reason, another stick announces the conclusion of the second reason, until they come to the "thirdly," when they raise both hands with the palms turned from them, as if to say, "There, I've given you my reasons, and you must perforce understand it all now!"

Nearly all the principal attendants at the court can write the Arabic letters. The Emperor and many of the chiefs both read and write that character with facility, and frequently employ it to send messages to one another, or to strangers at a distance. The materials which they use for this are very thin smooth slabs of cotton-wood. Mtesa possesses several score of these, on which are written his "books of wisdom," as he styles

appeared to consist entirely of milk. The features of these people, besides their complexion, were so regular and remarkable that my curiosity was aroused to the highest pitch concerning them. I had seen stray representatives of these people at the court of Mtesa, but I had not the opportunity then that I had now to enquire definitely about them. I here set down, as I was told, what I gathered respecting them, both from their own lips and those of Colonel Sekajugu, who was the best informed of the Waganda. 1875. December. Kawanga.

These light-complexioned, regular-featured people are natives of Gambaragara — a country situated between Usongora and Unyoro. Gambaragara embraces all the immediate districts neighbouring the base of the lofty Mount Gordon-Bennett, upon the summit of which snow is often seen. We caught a view, as we travelled through Unyoro, of this lofty mountain, which lay north-westerly from Western Benga, in Unyoro; but the distance was too great for me to describe it exactly. It appeared to be an enormous and blunted cone about 14,000 or 15,000 feet high.

According to Sekajugu, the mountain springs up in a series of terraces from a level plain; numerous waterfalls plunge down its steep slopes, and two days are usually occupied in the ascent to the highest summit. The king, Ny-ika, with his principal chiefs and their families, live during war-time on the highest part of the mountain, which appears to be, from report, something like an extinct crater. They described it to me as a hollow surrounded by high walls of rock, which contains a small round lake, from the centre of which rises a lofty columnar rock. It is very cold there, and snow frequently falls. The slopes, base, and summit are thickly populated, but though powerful in numbers, the courage and skill of the people in war are much derided by the Waganda, who speak of them as pre-

1876. January. Uzimba.

result. Sabadu and Bugomba, the brother of the Premier, used their utmost eloquence to persuade Sambuzi to return; while Sekajugu and Lukoma cunningly held out strong reasons why they should return immediately. At the same time they said they were quite willing to stay by Sambuzi to the death.

The danger of a panic was imminent, when I begged that Sambuzi would listen to a few words from me. I explained to him that, though we were only a bullet's flight from the Nyanza, we had not yet seen the lake, and that Mtesa had ordered him to take me to the Nyanza; that, before we had even looked for a strong camp, we were talking of returning; that, if they were all resolved to return, I required them to give me two days only, at the end of which I would give them a letter to Mtesa, which would absolve them from all blame; that, in the meantime, five hundred of the Waganda and fifty of my people should be sent out to select a path to the lake by which the boat, canoe, and loads could be let down the plateau wall without injury, and to endeavour to discover, on their arrival at the lake, whether canoes were procurable, to embark the expedition. This advice pleased the chiefs; and, as no time was to be lost, at 8 A.M. five hundred Waganda and fifty of our Expedition were sent, under Lukoma and Manwa Sera, my captain, to the lake, with instructions to proceed cautiously, and by no means to alarm the natives of the lake shore. I also led a party of fifty men to explore the plateau edge for a feasible and safe descent to the lake. The lake lay below us like a vast mirror, tranquil and blue, except along the shore, which was marked with a thin line of sputtering surf. The opposite coast was the high ridge of Usongora, which I should judge to be about fifteen miles distant, though the atmosphere was not very clear. Usongora bounds Beatrice Gulf westward.

MTESA'S AMAZONS.

(From a photograph by the Author.)

1876. January. Uzimba.

because there are no people on this lake friendly to strangers; it was for this reason I requested Mtesa to lend me so large a body of men. As no friendly port could be found where you might rest while I navigated the lake in my boat, I thought of taking possession of a port for a month or two and holding it. The force I relied on now fails me, and the people are hostile; it therefore only remains for me to return with Sambuzi, and to try the lake by another road. If no other road can be found, we must even be content with what we have done."

The Wangwana outside heard the decision with joy, and shouted, "Please God, we shall find another road, and the next time we go on work of this kind we will do it without Waganda."

Sambuzi was made acquainted with our resolution, and requested to send twenty men to assist our wearied men to carry the goods back to Uganda. At dawn we mustered our forces, and with more form and in better order than we had entered Unyampaka, prepared to quit our camp on the cliffs of Muta Nzigé. A thousand spearmen with shields formed the advanced-guard, and a thousand spearmen and thirty picked Wangwana with shields composed the rear-guard. The goods and Expedition occupied the centre. The drums and fifes and musical bands announced the signal for the march.

The natives, whom we expected would have attacked us, contented themselves with following us at a respectful distance until we were clear of Uzimba, when, perceiving that our form of march was too compact for attack, they permitted us to depart in peace.

Our return route was to the southward of that by which we had entered the lake-land of Uzimba. It penetrated Ankori, and our camp that day was made at 4 P.M. on the banks of the Rusango river.

1876. Feb. 26. Kafurro.

been spent in Karagwé. He knew Suna, the warlike Emperor of Uganda, and father of Mtesa. He has travelled to Uganda frequently, and several times made the journey between Unyanyembé and Kafurro. Having lived so long in Karagwé, he is friendly with Rumanika, who, like Mtesa, loves to attract strangers to his court.

Hamed has endeavoured several times to open trade with the powerful Empress of Ruanda, but has each time failed. Though some of his slaves succeeded in reaching the imperial court, only one or two managed to effect their escape from the treachery and extraordinary guile practised there. Nearly all perished by poison.

He informed me that the Empress was a tall woman of middle age, of an almost light Arab complexion, with very large brilliant eyes. Her son, the prince, a boy of about eighteen, had some years ago committed suicide by drinking a poisonous potion, because his mother had cast some sharp cutting reproaches upon him, which had so wounded his sensitive spirit that, he said, "nothing but death would relieve him."

Hamed is of the belief that these members of the imperial family are descendants of some light-coloured people to the north, possibly Arabs; "for how," asked he, "could the king of Kishakka possess an Arab scimitar, which is a venerated heir-loom of the royal family, and the sword of the founder of that kingdom?"

"All these people," said he, "about here are as different from the ordinary Washensi—pagans—as I am different from them. I would as soon marry a woman of Ruanda as I would a female of Muscat. When you go to see Rumanika, you will see some Wanya-Ruanda, and you may then judge for yourself. The people of that country are not cowards. Mashallah!

1876. May 1. Ubagwé.

No traveller has yet become acquainted with a wilder race in Equatorial Africa than are the Mafitté or Watuta. They are the only true African Bedawi; and surely some African Ishmael must have fathered them, for their hands are against every man, and every man's hand appears to be raised against them.

To slay a solitary Mtuta is considered by an Arab as meritorious, and far more necessary than killing a snake. To guard against these sable freebooters, the traveller, while passing near their haunts, has need of all his skill, coolness, and prudence. The settler in their neighbourhood has need to defend his village with impregnable fences, and to have look-outs night and day: his women and children require to be guarded, and fuel can only be procured by strong parties, while the ground has to be cultivated spear in hand, so constant is the fear of the restless and daring tribe of bandits.

The Watuta, by whose lands we are now about to travel, are a lost tribe of the Mafitté, and became separated from the latter by an advance towards the north in search of plunder and cattle. This event occurred some thirty years ago. On their incursion they encountered the Warori, who possessed countless herds of cattle. They fought with them for two months at one place, and three months at another; and at last, perceiving that the Warori were too strong for them—many of them having been slain in the war and a large number of them (now known as the Wahehé, and settled near Ugogo) having been cut off from the main body—the Watuta skirted Urori, and advanced north-west through Ukonongo and Kawendi to Ujiji. It is in the memory of the old Arab residents at Ujiji how the Watuta suddenly appeared and drove them and the Wajiji to take refuge upon Bangwé Island.

Not glutted with conquest by their triumph at Ujiji,

1876. May 3. Ubagwé. The industrious traveller Salt, in his book on Abyssinia, dated 1814, says:—

"This country is commonly called Monomatapa, in the accounts of which a perplexing obscurity has been introduced, by different authors having confounded the names of the districts with the titles of the sovereigns, indiscriminately styling them Quitéve, Mono-matapa, Bene-motapa, Bene-motasha, Chikanga, Manika, Bokaranga, and Mokaranga. The fact appears to be that the sovereign's title was Quitéve, and the name of the country Motapa, to which Mono has been prefixed, as in Monomugi, and many other names on the coast, that beyond this lay a district called Chikanga, which contained the mines of Manica, and that the other names were applicable solely to petty districts at that time under the rule of the Quitéve."

Zimbaoa, the capital of this interesting land, was said to be fifteen days' travel west from Sofala, and forty days' travel from Senâ.

Indefatigable and patient exploration by various intelligent travellers has now enabled us to understand exactly the meaning of the various names with which early geographers confused us. The ancient land of the Mono-Matapa occupied that part of South-East Africa now held by the Matabeles, and the empire embraced nearly all the various tribes and clans now known by the popular terms of Kaffirs and Zulus.

The reputation which Chaka obtained throughout that upland, extending from the lands of the Hottentots to the Zambezi, roused, after his death, various ambitious spirits. His great captains, leading warlike hosts after them, spread terror and dismay among the tribes north, south, and west. Mosèlé-katzé overran the Transvaal, and conquered the Bechuanas, but was subsequently compelled by the Boers to migrate north, where his people, now known as the Matabeles, have established themselves under Lo Bengwella, his successor.

Sebituané, another warlike spirit after the style of Chaka, put himself at the head of a tribe of the Basutos, and, after numerous conquests over small tribes, esta-

south-west), extended a plain, inundated with from 2 to 5 feet of water from the flooded Gombé, which rises about forty miles south-east of Unyanyembé. Where the Gombé meets with the Malagarazi, there is a spacious plain, which during each rainy season is converted into a lake. 1876. May 12. Usagusi.

We journeyed to the important village of Usagusi on the 12th, in a south-south-west direction. Like Serombo, Myonga's, Urangwa, Ubagwé, and Msené, it is strongly stockaded, and the chief, conscious that the safety of his principal village depends upon the care he bestows upon its defences, exacts heavy fines upon those of his people who manifest any reluctance to repair the stockade; and this vigilant prudence has hitherto baffled the wolf-like marauders of Ugomba.

I met another old friend of mine at the next village, Ugara. He was a visitor to my camp at Kuzuri, in Ukimbu, in 1871. Ugara is seventeen miles west-south-west from Usagusi. I found it troubled with a "war," or two wars, one between Kazavula and Uvinza, the other between Ibango of Usenyé and Mkasiwa of Unyanyembé.

Twenty-five miles in a westerly direction, through a depopulated land, brought us to Zegi, in Uvinza, where we found a large caravan, under an Arab in the employ of Sayid bin Habib. Amongst these natives of Zanzibar was a man who had accompanied Cameron and Tippu-Tib to Utatera. Like other Münchhausens of his race, he informed me upon oath that he had seen a ship upon a lake west of Utatera, manned by black Wazungu, or black Europeans!

Before reaching Zegi, we saw Sivué lake, a body of water fed by the Sagala river: it is about seven miles wide by fourteen miles long. Through a broad bed, choked by reeds and grass and tropical plants, it empties into the Malagarazi river near Kiala.

1876. May 21. Mansumba. despatched some Wanyamwezi across the frontier to Uhha to purchase corn for the support of the Expedition in the wilderness between Uvinsa and Ujiji.

Strange to say, the Wahha, who are the most extortionate tribute-takers in Africa, will not interfere with a caravan when once over the frontier, but will readily sell them food. About fifty Wahha even brought grain and fowls for sale to our camp at Mansumba. Though truth compels me to say that we should have fared very badly had we travelled through Uhha, I must do its people the justice to say that they are not churlish to strangers beyond their own limits.

It is a great pity that the Malagarazi is not navigable. There is a difference of nearly 900 feet between the altitude of Ugaga and that of Ujiji. One series of falls are south-south-west from Ruwhera, about twenty-five miles below Ugaga. There is another series of falls about twenty miles from the Tanganika.

At noon of the 24th we camped on the western bank of the Rusugi river. A small village, called Kasenga, is situated two miles above the ford. Near the crossing on either side are the salt-pans of Uvinza, which furnish a respectable revenue to its king. A square mile of ground is strewn with broken pots, embers of fires, the refuse of the salt, lumps of burnt clay, and ruined huts. As Rusunzu now owns all the land to within fifteen miles of Ujiji, there is no one to war with for the undisputed possession of the salt-pans.

Through a forest jungle separated at intervals by narrow strips of plain, and crossing six small tributaries of the Malagarazi by the way, we journeyed twenty-three miles, to a camp near the frontier of the district of Uguru, or the hill country of Western Uhha.

The northern slopes of these mountain masses of Uguru, about fifteen miles north of the sources of the Liuché, are drained by the southern feeders of the Alex-

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VIEW OF THE BAY LEADING TO RUGEDZI CHANNEL FROM KIGOMA, NEAR KISORYA, SOUTH SIDE OF UKEREWÉ, COAST OF SPEKE GULF.

(*From a photograph by the Author.*)

APPENDIX.

SIMPLE RULES FOR PRONOUNCING AFRICAN WORDS.

The letter *u*, when beginning or ending a word, is sounded like *oo*, or the French *ou*, thus: Uchungu—Ouchungou, or Oochungoo.

" " " *a*, whether at the commencement, middle, or termination of a word, sounds like *ah*, thus: Asama, or Ahsahmah.

" " " *e*, either commencing or terminating a word, as in the Yoruba word éwuré, sounds like ehwureh.

" " *i*, when beginning a word, as in the Kinyamwezi term ifisi, sounds like *i* in the English words if, is, it, in, ill; when it terminates the word, *i* has the shortened sound of *ee*; thus, ifisi, with a phonetical exactitude, would be spelled ifeesee.

The consonant M used as a prefix, as in Mtu, has a shortened sound of Um. The South African colonists, I observe, invariably spell this abbreviated sound as Um, as in Umtata, Umgeni, Umzila, which travellers in Equatorial Africa would spell Mtata, Mgeni, Mzila.

The prefix Ki, as in Ki-Swahili or Ki-Sagara, denotes language of Swahili or Sagara. The prefix U represents country; Wa, a plural, denoting people; M, singular, for a person, thus:—

U—Sagara. Country of Sagara.

Wa—Sagara. People of Sagara.

M—Sagara. A person of Sagara.

Ki—Sagara. Language of Sagara, or after the custom, manner, or style of Sagara, as English stands in like manner for anything relating to England.

English.	Ki-Swahili.	Ki-Sagara.	Ki-Gogo.	Ki-Nyamwezi.	Ki-Sukuma.	Ki-Nyambu.	Ki-Ganda.
One	moyyi	mwe	limonga	solo	limo	nyimo	emu
Two	mbiri	wawiri	megeteh	biri	iwiri	ziviri	mbiri
Three	tato	watato	madato	tato	idato	sato	sato
Four	ena	ena	maena	ena	ena	nyineh	nya
Five	tano	tano	mahano	tano	tano	nysano	tano
Six	seta	seta	tandato	mkaga	tandato	mkaga	mkaga
Seven	saba	mfungati	mpungata	musamvu	mpungati	musamvu	musamvu
Eight	nani	minana	mnani	mnaneh	nani	mnana	mnana
Nine	kenda	kenda	mikenda	sienda	kenda	mwenda	mwenda
Ten	kumi	kumi	kumi	ikumi	ikumi	chumi	kumi
Eleven	kumi na moyyi	kumi na mwe	kumi na monga	kumi na imwe	kumi na limo		kumi n'emu
Twelve	kumi na mbiri	kumi na awiri	kumi na megeteh	kumi na wiri	kumi ne wiri		kumi n'mbiri
Thirteen	kumi na tato	kumi na watato	kumi na madato	kumi na sato	kumi ne idato		kumi na sato
Fourteen	kumi na ena	kumi na ena	kumi na maena	kumi na ind	kumi na ena		kumi na n'ya
Fifteen	kumi na tano	kumi na tano	kumi na mahano	kumi ni tano	kumi ni tano		kumi na tano
Sixteen	kumi na seta	kumi na seta	kumi na tandato	kumi na mukaga	kumi na tandato		kumi na mkaga
Seventeen	kumi na saba	kumi na fungati	kumi na mpungata	kumi na musamvu	kumi na mpungati		kumi na musamvu
Eighteen	kumi na nani	kumi na minana	kumi na mnana	kumi na mnaneh	kumi ni nani		kumi na mnana
Nineteen	kumi na kenda	kumi na kenda	kumi na kenda	kumi na sienda	kumi na kenda		kumi na mwenda
Twenty	makumi-mawiri	mirongo-nawiri	makumi-megeteh	makumi-awiri	makumi-awiri	machumi-nawiri	kumi na wiri
Thirty	makumi-matato	mirongo midato	kumi megeteh na monga	makumi-asato	makumi-adato		kumi asato
Forty	makumi-maena	mirongo-maena	kumi m geteh na megeteh	makumi-aena	makumi aena		kumi aana
Fifty	makumi-matano	mirongo-mitano	kumi megeteh na madata	makumi-atano	makumi atano		kumi atano
Sixty	makumi-seta	mirongo-seta	makumi-tandato	makumi-mkaga	makumi atandato		n'kaga
Seventy	makumi-saba	mirongo-fungati	makumi-mpungata	makumi-musamu	pungati		samvu
Eighty	maku mi-manani	mirongo-minana	makumi-mnana	makumi-munaneh	na mnani		kinana
Ninety	makumi-kenda	mirongo-kenda	makumi n'kenda	makumi-sienda	na kenda		kenda
Hundred	mia	mirongo-kumi	igana	igana	igana	igana	kikumi
Man	mtu	mutu	muntu	muntu	munhu	muntu	muntu
Woman	mwana-mke	mdereh	mchekuru	mukima	kima	mukazi	m'kazi
Cow	n'gombe	n'gombe	n'gombe	n'gombe	n'gombe	ente	n'te
Dog	m'bwa	suku	dibwa	m'bwa	m'bwa	m'bwa	m'bwa
Goat	m'buzi	mpeneh	mpeneh	m'buzi	m'buri	m'buzi	n'buzi
Sheep	kondoe	nhoro	n'koro	kolo	n'holo	ntama	n'd'ga
Foot	m'gu	wyu	kig reh	lugeri	lugeri	kirengi	kig ri
Finger	kidori	kidori	kahla	liala	liala	rukunu	n'garu
Head	kichwa	mutwi	litwe	itwe	m'twe	mutwe	m'twe
Stool	kiti	ligoda	kigoda	iteweh	isumbi	ntewi	n'tewi
Box	b'weta		mundu	iweta	iweta	terekero	bweta
Canoe	m'tumbwi			bwato	wato	amato	ryato
Paddle	kafi			msaha	ngyehi	ugassi	n'kassi
Tree	m'ti	mutti	biki	mutti	m'ti	mutti	mutti
House	niumba	niumba	n'ganda	numba	numba	enshu	myu
Arrow	m'shari	muvi	n'songa	wambi	songa	mwambi	ka-ari
Gourd	kibuyu	nhungu	toma	sikondo	suha	kisisi	kitta
Knife	kisu	magi	mwereh	keri	lushu	mwiyu	kambi
Bow	uta, or mpindi	uta	pindi	utta	uta	uta	nitego
Spear	m'kuki	mgoha	mgoha	sumo	kima	ichumo	fumo
Chicken	kuku	n'ku	nguku	koko	ngoko	enguku	n'koko
Pool	ziwa	didimazi	irambo	iziwa	irambo	kisero	kidiwa
Small Lake	kiziwa						kiyanja-anja
Large Lake	ziwa	ziwa		irambo	niyanza	niyanja	nyanja ngazi
River	m'toni	m'korongo	mongo	mongo	mongo	hamuga	mug-ga
Water	maji	maji	maringi	minzi	minzi	madzi	mazi

,,	13	,, ,,	Kabogo cape	207·9	..	..	70·	2156	2807
,,	20	,, ,,	Kabogo Island	208·2	..	..	75·	1994	2648
,,	24	,, ,,	Kipendi Point	208·2	..	..	85·	2014	2675
,,	30	,, ,,	Kirungwé cape	208·0	..	..	74·5	2110	2701
July	2	,, ,,	Extreme south end of lake	207·9	..	..	82·	2182	2840
,,	2	,, ,,	,, ,, ,, ...	207·9	..	..	81·5	2180	2837
,,	5	,, ,,	Rufuvu river	208·1	..	..	83·	2066	2 67
,,	9	,, ,,	Mapota	208·1	..	..	70·	2041	2784
,,	9	,, ,,	,, ...	208·1	..	..	75·	2051	2799
,,	11	,, ,,	Mamwendé	208·0	..	..	75·	2110	2706
,,	15	,, ,,	Lukuga river (mouth of)	208·0	..	..	78·	2115	2713
Nov.	2	Nyangwé, Livingstone river		209·1	..	..	79·	1480	2077
,,	29	Mburri's, on Livingstone river		209·6	..	..	82·	1192	1791
Dec.	31	At confluence of Lowwa and Livingstone rivers		209·7	..	..	79·	1132	1729
1877									
Jan.	20	Above Wana-Rukura, Stanley Falls		209·9	209·8	209·0	80·	1019	1614
,,	27	Below Wenya village, Stanley Falls		210·0	..	..	88·	968	1511
Feb.	16	20 miles south of Mangala country		210·2	..	..	86·	850	1392
,,	28	Bolobo, latitude 2° 12′ s.		210·7	..	..	76·	554	1089
March	14	Stanley Pool, above Livingstone Falls		210·6	210·55	210·6	76·	611	1147
April	11	1 mile above Cataract river, or Round Island Rapids, Livingstone Falls		210·8	..	..	93·	505	1050
July	10	Mbewa, below Kionzo Rapids, Livingstone Falls		211·4	..	..	84·	154	692

Altitudes of Lake Tanganika.

Kew Observatory Corrections.		
Thermometer No. 1.	Thermometer No. 2.	Thermometer No. 3.
200° .. − 1′·10	200° .. − 0′·10	200° .. − 0′·15
205 .. − 0·90	205 .. − 0·45	205 .. − 0·20
212 .. − 0·60	212 .. − 0·45	212 .. − 0·20

Given at Kew, February 1878.

(Signed) G. M. WHIPPLE,
Superintendent.

List of Deaths, and their Causes, in the Anglo-American Expedition, from Time of Departure from Zanzibar to Date of Return. Years 1874–77.

No.	Name of Person.	Native Country.	Date of Death.	Cause.	Where occurred.
1	Edward Pocock	England	Jan. 17, 1875	Typhoid fever	Chiwyu, Urimi.
2	Frederick Barker	,,	April 27, 1875	African fever	Kagehyi, Lake Victoria.
3	Francis John Pocock	,,	June 3, 1877	Drowned	Massa sa Falls, Livingstone riv.
4	Akida	East Coast	March 1, 1875	Dysentery	Kagehyi, Lake Victoria.
5	Kirumo Telé	Kilwa	,, ,,	,,	,, ,,
6	Jahiri	East Coast	,, ,,	,,	,, ,,
7	Mabruki Speke	Zanzibar	,, ,,	,,	,, ,,
8	Hamdallah	,,	,, ,,	,,	,, ,,
9	Mabruki (sore arm)	Kilwa	Feb. 1, ,,	,,	S. Usukuma.
10	Pazzi	Mbwenni	,, ,,	General debility	,,
11	Gardner Livingstone	Bombay	,, ,,	Dysentery	Near Mombiti, S. Usukuma.
12	Puli Puli	Pangani	Jan. ,,	Heart disease	Urmi.
13	Heri	Zanzibar	Feb. ,,	Dysentery	Luwamberri Valley.
14	Hamdallah	,,	Jan. ,,	Opium	Wilderness of Uveriveri.
15	Hirallah	,,	,, ,,	Starvation	,, ,,
16	Uledi Baraka	,,	,, ,,	,,	,, ,,
17	Ameri	,,	,, ,,	,,	,, ,,
18	Sarmeen Simba	,,	,, ,,	,,	,, ,,
19	Abdallah Ma Isa	,,	,, ,,	,,	,, ,,
20	Simba	Useguha	,, ,,	,,	,, ,,
21	Ferahan Mabruki	Zanzibar	,, ,,	,,	,, ,,
22	Maganga	Unyamwezi	,, ,,	,,	,, ,,
23	Jumbé	Pemba Island	,, ,,	,,	,, ,,
24	Simba (chief)	East Coast	,, ,,	Lost in jungle	,, ,,
25	Baraka (chief)	Zanzibar	,, ,,	Battle	Vinyata, Ituru.
26	Ulimengo (chief)	,,	,, ,,	,,	,, ,,
27	Bana Ali	,,	,, ,,	,,	,, ,,
28	Mustapha	Arabia	,, ,,	,,	,, ,,
29	Tartib	Mombasa	,, ,,	,,	,, ,,
30	Ramazani	Arabia	,, ,,	,,	,, ,,
31	Ali	,,	,, ,,	,,	,, ,,
32	Mohammed	,,	,, ,,	,,	,, ,,
33	Abdallah	Kilwa	,, ,,	,,	,, ,,

105	Kengeté	Unyanyembé ..	Oct. ,, ..	Dysentery	H.M.S. *Industry*.
106	Musha Haweji	Zanzibar	,, ,, ..	,, ...	,, ,,
107	Dipsingessi	Pemba Island ..	,, ,, ..	,, ...	,, ,,
	WOMEN.				
108	Amina	Zanzibar	Feb. ,, ..	Childbirth	Livingstone river.
109	Bint Khamisi	,, ...	March 1875 ..	Dysentery	Lake Victoria.
110	Bint Ramazzani	,, ...	Oct. ,, ..	,, ...	Dumo, Uganda.
111	Muscati	,, ...	Nov. 1877 ..	,, ...	Zanzibar.
	INFANTS.				
112	Kachéché's child	.. ..	April 1876 ..	.. ..	Ubagwé, Unyamwezi.
113	Muscati's child	.. ..	Sept. 1877	.. ..	Loanda, West Coast.
114	Ramaddan	Comoro Island ..	Jan. 1877	Killed in bush	Stanley Falls.

	Deaths in Expedition	114
Auxiliaries.	Wazongora chief, at Bumbireh	1
,,	Waganda slain at Bumbireh	6
,,	,, ,, in Unyoro	5
,,	,, ,, Muta-Nzigé	3
,,	Tippu-Tib's escort, died of small-pox	38
,,	Wasukuma porter, of heart disease	1
,,	Manyema and Wanyamwezi slain	5
	Grand Total	173

RECAPITULATION.

Infantile debility	2	Brought forward	37
Heart disease	2	Battle and murder	58
Dysentery	21	Drowned	14
Caught by a crocodile	1	Small-pox	45
Low fever	2	Arrested by natives and condemned for stealing	5
General debility	2	Childbirth	1
Typhoid fever	1	Became insane	1
African ,, ...	1	Ulcers	2
Clear scurvy	2	Starvation	9
Overdose of opium	2	Lost in jungle	1
Smoking Cannabis sativa, or wild hemp ..	1		
Carry forward	37	Total	173

THE JOURNEY FROM THE INDIAN OCEAN TO THE VICTORIA NYANZA—*continued.*

Date.	Name of Country.	Name of Station, Village, or Camp.	Distance between.	Remarks.
1875.			Miles.	
January 6		Across wilderness of Uveriveri	63	This wilderness is a trackless wild, untravelled by caravans. Our guides proving faithless, caused us to lose many men. Water was scarce, and lying in pools at considerable distance apart. During the dry season this jungly wilderness is almost impenetrable.
to		to		
January 12	Urimi	Suna	..	Urimi and Ituru are peopled by immigrants from savage Masai. The natives regard all travellers suspiciously, and push the slightest occasions for a quarrel to the extreme. Arab traders never visit these countries. Herds of cattle are numerous, food and water abundant, and cheap. The traveller requires to use his utmost patience, and all precautions, night and day. An unwarranted attack on us by the Wanyaturu caused us to lose twenty-one men in one day. The land is a high rolling wooded plateau, intersected by forest-clad ridges, drained by the tributaries of the Shimeeyu, the extreme southern source of the Nile.
,, 17	,,	Cuiwyu	5	
,, 18	,,	Matongo	11	
,, 19	Ituru	Mangura	7	
,, 20	,,	Izanjeh	10	
,, 21	,,	Vinyata, or Niranga	7	
,, 26-29	Iramba	Through forest to Mgongo Tembo	37	This is a forest wild separating Ituru from Iramba and Usukuma, wherein several picturesque bouldery, rocky hills are seen. High commanding ridges are succeeded by deep valleys, or narrow open basins, all of which contribute streams to swell the Shimeeyu, which is here known as the Leewumbu.
February 1	,,	Mangura	12	At Mangura we entered Usukuma, skirting Southern Iramba. Streams numerous, flowing over beds of granite, slate, basalt, porphyry, and quartz, emptying into the Leewumbu or Shimeeyu. People addicted to war, and quarrelsome.
,, 2	,,	Igira	6	

,, 10	,,	Across plain and wilderness of Luwamberri to Mombiti	70	From Igira is a gradual descent into the Luwamberri Plain. Grassy and level, this plain extends towards the N.W., as if it were the dried bed of a broad, shallow lake. Buffaloes, gnus, zebras, giraffe, springbok, and waterbok, in herds. Rhinoceros and elephants are also numerous. Water abundant in pools, and stagnant in water-courses. Grain and potatoes are cheap at Mombiti.
,, 13–17	Usukuma	Across wilderness to Usiha ..	50	Two roads lead from Mombiti to Usiha, but the path through the wilderness is preferable, because of the character of the natives. Cross the Shimeeyu—which is here called the Monangah—journey across broad plains and low jungle-clad ridges.
,, 19	,,	Wandui	9	An open, clear, grassy plateau stretches with scarcely any variation between Wandui and Lake Victoria. The cattle are in enormous numbers, and cheap. The villages are clusters of cone huts surrounded by manifold hedges of milk-weed. Each march delighted us with pastoral scenes, and health-giving airs invigorated us. The land is blessed with a gracious climate, and the natives are mostly amenable to reason. Porters may be engaged at each station—indeed, the natives for a considerat on were ready to fight us, or to become our servants. Through such a land it is not very difficult to travel.
,, 20	,,	Mondo	14	
,, 21	,,	Abaddi	11	
,, 23	,,	Marya	15	
,, 24	,,	South Usmau	17	
,, 25	,,	Hulwa	14	
,, 26	,,	Gambachika	14	
,, 27	,,	Kagehyi	19	

The Circumnavigation of Lake Victoria in the Exploring Boat "Lady Alice."

Approximate Distances Sailed.

March 8	Usukuma	Kagehyi to Igusa	8	Coasting the southern shore of Speke Gulf, we have a view of the gradual slope from the pastoral plateau, already described, to Lake Victoria, of many Wasukuma villages, and great herds of cattle browsing on rich grass. Between Uchambi and Natwari we have the districts of Uchambi, Sima, and Magu. Natwari Island is near the mouth of the Shimeeyu river.
,, 9	,,	Natwari Island	24	

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OPINIONS OF THE PRESS.

Mr. Stanley deserves much credit for what he has accomplished. The additions he has made to our knowledge of the Equatorial Lakes in Eastern Africa will be found perhaps not less important than his services in tracing across West Central Africa the course of one of the grandest rivers in the world.—*Saturday Review*, London.

Mr. Stanley has penetrated the very heart of the mystery of African geography. * * * He has opened up a perfectly virgin region, never before, so far as known, visited by a white man.—*London Times.*

Will increase the writer's reputation. * * * A great and triumphant expedition.—*Standard*, London.

It is no disparagement to earlier travellers to say that there has been no book of African exploration like his before. Mr. Stanley's volumes contain the account of attempts to solve successfully and forever the three greatest problems of African geography — which are the true head-fountains of the Nile, what the extent and feeders of the great lakes Victoria Nyanza and Tanganika, and what the actual course of the great river which Livingstone and Cameron had alike seen rushing past them at Nyangwé. The work in each attempt was admirably done, and in the two latter cases most completely. * * * There is something in the mystery that surrounded the undertaking, and the almost desperate courage that alone could have accomplished it, that almost borders on the sublime. * * * But if the peril has been great, great too has been the reward, for the enterprise thus achieved has been one no future traveller will ever parallel, unless it be among the ice-fields of the Poles.—*Graphic*, London.

Certainly the best book on African travel which has yet been published.—*John Bull*, London.

The book, in fact, is the most vivid panorama of vicissitudes of adventure and of scenery which the pen of a traveller has ever sketched, * * * things which Mr. Stanley does not so much tell us, as he makes us, by the compelling power of his writing, look upon them. * * * We have had marvellous tales of travel and adventure many times before. What we have never had before is a narrative of unparalleled enterprise written by an explorer of unbounded versatility.—*World*, London.

They stand alone as books of pure travel and adventure, and as such they possess an exciting interest which does not often appertain in these days to the works of explorers.—*Independent*, Sheffield.

In a record of exploration extending over nearly three years, spent in great part in regions where no white man had before set his foot, we look naturally for abundance of incident and adventure; for an introduction to totally new aspects of nature; for a revelation of modes of life hitherto unheard of. In all these respects "Through the Dark Continent" should satisfy the most exacting.—*Scotsman*, Edinburgh.

No sensational novel ever written is more enthralling than "Through the Dark Continent." It is one of the most wonderful records of travel that ever I had the fortune to come across, and reads more like a romance of the old adventurous times than the story of a nineteenth century exploration.—London Correspondent of the *Liverpool Mercury*.

He has done *his* work in such a way that there is no chance of it being ever forgotten. * * * From a merely literary standpoint, Mr. Stanley's work deserves to take a high rank. We know no other narrative of travel with which it can be compared; it reads more like a prose epic than a story of stern facts, and the reader who remembers his classics will be over and over again reminded of the story of the wanderings of Ulysses as chanted by Homer. No such revelation of African life and African character and African scenery has ever been made, scarcely, we think, even in the half-fictitious pages of Winwood Reade. The trustworthiness of Mr. Stanley's narrative cannot for a moment be doubted; his art has been evidently used simply to enable us to realize with perfect clearness the scenes and events through which he and his followers passed. * * * Mr. Stanley, before he began his work of exploration, evidently used great diligence to qualify himself as an observer in geology and natural history. That he is a keen observer his work shows, and it is evident he has collected a mass of data in geology and natural history, as well as in ethnology, which will prove of the greatest interest to men of science. * * * Of the great river itself, what more can we say, but that, in the face of the most stupendous difficulties, he traced its course from Nyangwe to the sea? It is a splendid epic, this narrative of the expedition down this great river, whose banks are lined with the villages of hostile and cannibalistic natives, who literally hunted the little band for hundreds of miles. We doubt much if another man could be found who could have carried such an enterprise through with success. Any one but Stanley would either have turned or been eaten ere the first cataracts were reached. * * * Mr. Stanley has here done a thing that entitles him to rank in the first order of the pioneers of science. * * * Africa and African, to those who study these volumes, will be no longer mere names: the genius of Mr. Stanley has infused into them the breath of life. Mr. Stanley's strong human sympathy, aided by his knowledge of the Kiswaheli, has enabled him to bring before us the natives of Central Africa with a dramatic vividness never before attained. * * * In Mr. Stanley's pages we see these various states and many individuals, each with their distinctive characteristics. The *physique* of the various peoples, their manners, their houses, utensils, and weapons, their dress, their modes of life, and even their modes of thinking and speaking, their legends, are pictured for us by pen and camera and pencil in a manner that must impress the laziest reader. * * * Mr. Stanley has done a great work, and told us all about it in a great book.—*Nature*, London.

Well written, beautifully illustrated, and altogether most acceptable volumes. * * * One of the most beautiful and one of the most valuable works of travel which this decade has produced. —*Examiner*, London.

He has added more to our knowledge of the continent than has been accomplished by the united efforts of many explorers in any similar period since Burton and Livingstone began the advance on the great Lake Region. * * * A story of adventure and hair-breadth escapes which has no parallel in the history of modern exploration. * * * The volumes before us are written in a far higher tone than Mr. Stanley's former works, while retaining all their vigor. The perusal of them leaves us in doubt whether to admire more the indomitable will of the leader, his power of resource, and the influence by which he made men and heroes of his followers during their three years of training under him, or the diligence of the observer in amassing such a store of varied information about the lands through which he passed in the midst of circumstances so arduous.—*Academy*, London.

Mr. Stanley is at his best when delineating native character. His thorough knowledge of at least one African language here proved of immense advantage to him. A traveller merely dependent upon the services of interpreters could not have obtained the same amount of information, or the same insight into African modes of thought. Mr. Stanley's narrative cannot fail to raise these children of nature in our estimation. * * * This most fascinating and instructive narrative of travel and adventure. * * * Mr. Stanley nowhere lays claim to the title of scientific explorer, yet, looking to the great results achieved by him, it would be difficult to point out a scientific traveller who has laid the geographical world under a greater weight of indebtedness. * * * Mr. Stanley's work is a substantial addition to our geographical literature upon Africa, not only because it deals with vast regions which have hitherto been a blank upon our maps, but also because it supplies exact and trustworthy information with respect to them.—*Athenæum*, London.

Every one will applaud the intrepid spirit and the indomitable energy Mr. Stanley has displayed in his exploration of the African Continent. Almost all Europe has hastened to do the traveller honor. * * * Mr. Stanley writes well and graphically, and his work is full of interest.—*Light*, London.

It is a wonderful story which the traveller tells us. * * * The story seems to resemble the vast river along whose course its scene is laid, gathering strength, intensity, and volume as it proceeds, until at last there is laid before the reader's imagination a picture of danger, terrible escape, and thrilling adventure, so striking that we know not where to find a parallel for its absorbing interest. * * * For deep dramatic interest we know of nothing in the whole range of modern travel equalling the scenes here described.—*Daily News*, London.

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Stanley's complete accomplishment of his great undertaking will furnish to all time an example of what the zeal, energy, and extraordinary physical endurance of a man can overcome in the form of the most difficult enterprises. In the course of his wanderings we find him filling with equal success the offices of leader of a forlorn hope, in the strictest sense of the term—for at a certain stage of his progress an advance was an act of desperation, while retreat would have been destruction; of Christian missionary, enlightening the mind of a great African ruler with the truths of the Gospel; of geographer, whose researches have filled the blank in the African map which no one but he was qualified to write or speak of; of scientific observer of those terrestrial and atmospheric phenomena peculiar to the region he traversed; of artist, whose spirited sketches beautify his book, and call up before the reader scenes in the strange interior of the "Dark Continent." Finally, we have him as the narrator of the story of the great journey, which completes the work undertaken. The work is fully illustrated with maps and sketches which facilitate a study of the text. Altogether we regard it as worthy of the gallant explorer who has won undying fame as the pioneer of civilization in the regions of the Equator.—*New York Herald.*

In Memoriam.

FRANCIS JOHN POCOCK.

Drowned June 3, 1877.

PROSPECTUS.

THROUGH THE DARK CONTINENT;

OR,

THE SOURCES OF THE NILE,

AROUND THE GREAT LAKES OF EQUATORIAL AFRICA,

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BY

HENRY M. STANLEY,

AUTHOR OF "HOW I FOUND LIVINGSTONE," "COOMASSIE AND MAGDALA," "MY KALULU," ETC.

GRAND COMMANDER OF THE ORDER OF MEDJIDIE; OFFICIER DE L'INSTRUCTION PUBLIQUE, FRANCE; GOLD MEDALLIST OF THE GEOGRAPHICAL SOCIETIES OF LONDON, PARIS, ITALY, MARSEILLES; SILVER MEDALLIST OF THE CHAMBER OF COMMERCE OF MARSEILLES, AND SILVER MEDALLIST OF THE MUNICIPALITY OF MARSEILLES; HONORARY MEMBER OF THE GEOGRAPHICAL SOCIETIES OF ANTWERP, BERLIN, BORDEAUX, BREMEN, HAMBURGH, LYONS, MARSEILLES, MONTPELLIER, VIENNA, ETC.

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THROUGH THE DARK CONTINENT

H. M. STANLEY

VOL. I

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STANLEY

VOL. 1

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